

OF  
A Discourse  
Of the  
Divine All-sufficiency,  
AND  
Humane Insufficiency.

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By JOHN JERMY, Esq.

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LONDON:

Printed by E. C. for Henry Eversden at  
Shop under the Crown Tavern in  
West-Smithfield. 1667.

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To the Honourable,

Sir Harbottle Grimston.

BARONET,

Master of the Rolls.

SIR,

**I**N the sad preceding years (when  
to visit a well principled Friend  
was accounted a Crime, and  
censured for a Combination against  
that Infant-State) I betook my self  
to a Contemplative Latitancy, to enjoy  
a quiet life without idleness; and per-  
using former repositied Collections (for  
exercise and delight) I reduced them  
to several Methodical Discourses,  
whereof this was the first I fixed my  
thoughts upon, finding it the most  
Epidemical Vice and Disease of mens  
intellective parts. In this Treatise I

challenge

## The Dedication.

challenge nothing for mine own, but  
method and style, (which really are  
the issues of the Brain, and pictures  
of the Invention) call the other Plagi-  
ares (if you please), and so we may  
(in some sense) The Volumes of  
great Clarks. For none can acquire  
Knowledge in an ordinary way, but  
it must be by reading or hearing; and  
so in respect of the matter, the old  
Comœdian saith true, *Nihil dictum  
est, quod non dictum sit prius.* I  
confess, I did never intend these Lines  
for Divulga'tion (though persuaded  
to it) while I was living; For I  
was not ignorant, That touched  
Ulcers immediately incite Rage and  
Tempests, which will interrupt  
the present serenity of a man's life:  
for the future, when transmigrated,  
nauseating Readers cannot disguise.

Noble Sir,

I dare not presume to dedicate this  
Posthume Work to your Judicious  
Self, but that I know you are Truth's  
Patron, and as firm in Friendship  
as Mark Anthony was unto Scaur.  
Though I be absent, yet let this  
Moddle

## The Dedication.

Moddle of mine, who presents this Enchiridion unto you, survive me in the candour of your Nature: For he now walks in a Path obvious to your view and favour.

This Tractate is a standing Mirror, whereby we may discern from what Radix all Enormous Crimes had their Rise. For as the mischievous Effects of Self-Opinionated-Worthiness, proceeding from Philaury, began in the Protoplast of Mankind, so it hath continued in his Posterity throughout all Ages of the World to this instant time, as I have fully demonstrated, and is evident in the exorbitant Actions of some Persons (lately prevalent in this Nation) which are not to be parallel'd in any History: They are now (God be praised) suppressed, and condign punishment justly inflicted upon some of them, for terrour to all others; and our gracious KING Miraculously restored to His Royal Rights and Reatains; Whom God long continue (as an insesable Blessing) to these three Nations.

## The Dedication.

If the paucity of your vacant hours shall permit you to turn over a few Leaves, there you shall see a lively Representation of Corrupt Nature, the Universality and sad Consequences thereof, the Causes, Effects, and Counter-Causes: To prevent the crescent Mischiefs that ensue from thence.

May these Endeavours of mine be useful to you, or any other courteous Lector; Then shall I obtain the Amen of my Desires, who was,

S I R,

Your humble Servant,

So long as he resided in a  
Tabernacle of Clay;

But now is gone whither  
you must come,

John Ferm.

Nature

*The Booth*  
*1695*



# *Nature Confined:*

O R, A

Declarative Discourse

Of the

Divine All-sufficiency,

A N D

Humane Insufficiency.



*Man, that is born of a Wo-* Job. 14.  
*man, is of few days, and*  
*full of troubles; Who*  
*seemeth to be as one*  
*set down in the midst*  
*of an intricate Labyrinth circled*  
*round with voyces from several*  
*Rooms, calling him: One, to come*  
*out at this Door; Another at that,*  
*A third at another place, and a*  
*fourth at this. All and each of them*  
*A 4 pretending*



## Of Divine All-sufficiency,

pretending to direct his passage by the right Clue: So divided in himself with variety of *Meanders*, sitteth still in a maze, and followeth none: While at last, *Necessity* forceth him out; and then, a thousand to one but he hearkeneth to the loudest noise, and runneth with the multitude of steps and goes to the by-ways of Errour and Falsehood. Is not the Soul of Mark and naturally involved, and altogether invigled with *Labyrinthian* Tones, *ecchoing* from all parts of this our *Hemisphere*? The *Jew* (as the first and most ancient *Guide*) telleth us, That the truest path leading to the *Cœlestial Plain*, (thorow the spacious Wood of this World) is, by his *Talmud*, in observing the *Mosaical* Laws; The *Turk* by his *Alchoran*, in keeping *Mahomet's* Precepts; The *Papists*, by the *Ecclesiastical Canons* annexed to the *Scriptures*, and obeying blind *De-vices*: The true Protestant by the thrice-sacred Word of God, in believing onely in *Jesus Christ*. Thus every Nation, People and Province, hath



*and Humane Insufficiency.*

hath his imaginary track to God by it self: Nay, some one of them perhaps will exceed (in Orders, Sects, and Schisms) the Poetical number of *Argus* his eyes. What a stumbling block is this to the wavering mind of Man? that not knowing what *Religion* to chuse without the danger of erring, adheres firmly to none; but distracted with diversities of *Opinions*, so dies, ere he does that for which he was made to live, The true service of the Almighty. Seems it then a strange and unheard of malady, that being but one Truth, one Way, one God, there should be such numerous Divisions, and seducing Doctrines, crept into the Body of the Church? No surely. For it is no more than the prediction of *Christ* himself, the true Pilot of our Souls: *There shall arise false Christs and false Prophets, and Mar. 24. shall shew great wonders, so that (if 24. it were possible) they shall deceive the Mark 13. very Elect.* Many Impostors have<sup>22.</sup> lived in every King's Reign, that as so many *Jones* *fables*, or *Else* *fires*, have.

As

## Of Divine All-sufficiency;

pretending to direct his passage by the right Clue: So divided in himself with variety of *Meanders*, sitteth still in a maze, and followeth none: While at last, *Necessity* forceth him out; and then, a thousand to one but he hearkeneth to the loudest noise, and runneth with the multitude of steps and goes to the by-ways of Error and Falsehood. Is not the Soul of Mark naturally involved, and altogether inveigled with *Labyrinthian* Tones, echoing from all parts of this our *Hemisphere*? The *Jew* (as the first and most ancient Guide) telleth us, That the truest path leading to the Cœlestial Plain, (thorow the spacious Wood of this World) is, by his *Talmud*, in observing the *Mosaical* Laws; The *Turk* by his *Alchoran*, in keeping *Mahomet's* Precepts; The Papists, by the *Ecclesiastical Canons* annexed to the Scriptures, and obeying blind *Decrees*: The true Protestant by the three-sacred Word of God, in believing onely in *Iesus Christ*. Thus every Nation, People and Province, hath

*and Humane Insufficiency.*

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Mat. 24.  
Mark 13.  
22.

Act. 20.  
30.

1 John 4.  
1.

Act. 17. 11

have led men out of the way. *Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.* And therefore excellent was St. John's Counsel, *Not to believe every spirit, but to try the spirits whether they are of God:* Which the men of Berea did put in practice, *For they searched the Scriptures daily, whether those things they heard were so.* They well knew, that these were they whereby God hath opened unto us his Will, and whereby Man's heart hath a settled repose; as far exceeding *Seneca's Tranquility*, as *Heaven doth Earth.* They well knew that there was no surer way to discover Falshood from Truth, than by the Touchstone of God's Word: For this is the infallible Rule whereby may be tryed whether the Church do swerve, and whereunto all Ecclesiastical Doctrine ought to be called to account. This is a Lanthorn that doth light us through the dark mists of Ignorance: And against this holy Oracle, no Ordinance is to be credited.

Harm.  
Conf.  
Sect. 1.  
pag. 10.

## *and Humane Insufficiency.*

5

dited, no, though *Paul* himself, *Gal. 1. 8.*  
or an *Angel* from *Heaven* should  
come and teach the contrary. But to  
insist further in evidencing the Au-  
thority and Verity of Holy Writ,  
is not now my intended aim, or a  
necessary Argumentation; it is al-  
ready sufficiently performed by  
worthy *Champions* and *Atlantes* of  
the *Orthodox Faith*. This onely  
for the present I observe, How  
the Sons of *Adam*, benighted with  
sin and ignorance, and destitute of  
the *Pharus* or *Beacon-Light* of *Præfat. Camb. Britan.*  
God's Word, do rove scatteringly  
in divers paths: For, *Unitas veri-*  
*tati consecrata, sed Erroris multiplex*  
*divortium.* But like *Sampson's* Fox-  
es, though they run several ways,  
yet are they tied by the tayls with  
this Incendiary Opinion, of a pre-  
sumed Self-sufficiency. For as by  
following the *Præscripts* of their  
*False Teacher*, they are all in hope  
of Salvation; so none of them  
doubts but they can follow them  
if they will. Onely the Word of  
God acquainteth, first, the *True*  
*Believers* with a Mystery both a-  
gainst

# Of Divine All-sufficiency,

gainst and above *Humane Nature*,  
That not our Deeds, nay, nor our  
Wills, are ours, but God that wor-  
keth all in all in us. Wherefore un-  
to this Observation do I now de-  
dicate the whole bent of my in-  
tended Discourse, how, *That in*  
*all Mankind, more or less, by natu-*  
*ral instinct, there is infixed a tumid*  
*opinion of its own Worthiness, and*  
*imaginary self-sufficiency, for the*  
*actual performance of gracious and*  
*meritorious endeavours.*

*Position.*

*Declaration*

In the said Position, there is a  
Gradation, from generally *Philan-*  
*tia* or *Self-love*, unto particularly  
and restrictively, the chief Species,  
*Free-will to do good*: for the glory  
of all Life is Action, and the glory  
of all Action, as in respect of the  
cause, is *Freeness and independent*  
*ability*; so in respect of the effect,  
is *goodness*. No wonder then that  
corrupt and over-weening Nature  
doth so easily flatter her self with  
this so glorious and presuming a  
conceipt.

The

## *and Humane Insufficiency.* 7

The method of handling and *Division.* prosecuting this Argument, shall be this :

First, A Preparative Discourse of the Universality of the *Subjctum*; this sin being innate to whole Mankind, and so none exempted from this Admonition : Also of the extremity of the consequence, procuring punishments, either Temporal or Eternal, or both; evidenced by Scripture. 1.

Secondly, Because *scire est per causas scire.* For the further and fuller apprehension of this contagious Disease, we will premise the Causes; as in Medicinal Proceedings, where *Pathologie* doth always precede the *Therapentick* part. 2.

The Causes be these.

First, Self-love naturally inherent.

Secondly, Weakness of the intellectual faculty.

Thirdly;



Thirdly, The Devil's malicious subtilty, taking advantage on both the foresaid in his suggestions.

3. Thirdly, The mischievous effects of this sin, which I have observed to be chiefly six:

1. A Diametrical thwarting, and heinous intrenching on the honour of God our Creator.

2. Restlessness and Insatiability.

3. Unconscionableness to use any unlawful means to encompass its lust ends and aims.

4. Presumption in Prosperity, and a slighting the proffers of Grace and Mercy.

5. Perplexity in time of Adversity, and Horrour at the time of Death.

6. A Mis-interpretation and wresting the Scriptures to a contrary sense.

4. Fourthly, The Counter - Causes or Remedies to prevent the foresaid mischiefs and growth of this Errour: which discreetly applied, and sincerely practised, cannot



## *and Humane Insufficiency.*

not but generate stability and true joy in the Soul. They be four:

1. Humility.
2. Contempt of the World, and Contentation.
3. The Rule of God's Word rightly understood.
4. Faith.

Ambition (proceeding from Self-love) was the first sin that ever *Adam* and *Eve* were found guilty of, whose swelling thoughts made them confident, that by their own Act in eating of the prohibited fruit, they should purchase to themselves, *A Deified Knowledge, and a Gen. 3. 4. Life Immortal.* But behold the event (quite contrary to their expectation) Banishment out of *Paradise*, and a Malediction upon the ground to them and their Progeny. From whose loyns are derived unto us (the sons of men) both the tainture and seed of all Depravements: And amongst the rest, this sin before nominated, as the prime, is propagated and become the most Epidemical of all.

Come

Come we to the second Age of the World, and there, in the very infancy thereof, you shall see the Generation of *Noah* (if it were possible) clime up into *Heaven*, by their sublime and Towrie Buildings; endeavouring by their Titanical attempts to perpetuate their Names and Families here on earth: Mark the repulse and obstacle they had, *A confusion of Languages, and a scattering upon the face of all the Earth.*

Gen. 11. 4.

Verse 8.

Take a survey of the prophane insolency of *Rebellious Pharaoh*, and you shall find him renouncing God his Creator as his Superiour, and peremptorily disobeying his Command; *Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.* Anatomize the several postures of his Life, and you shall discern how confident he was in the fortitude of Humane frailty: for no sooner could *Moses and Aaron* (the *Embassadors & Ministers* of the great God of Heaven and Earth) do any Miracles before him, but

Exod. 5. 2.

but presently he would command *Magicians* and *Sorcerers* to practise the same. Nay, in the very closing period of his time, he pursued after the *Hebrews* with all the puissant Prowess of *Egypt*, attempting to march over the Red Sea as well as they; though he paid dearly for his rash adventure, and too late did discover the stupid *αβελία*, of making Flesh his Arm: for He, and all his elected Host, of two hundred and fifty thousand fighting men, were suddenly ploughed in the Ocean.

Peruse the unparallel'd Arrogancy of Idolatrous *Nebuchadnezzar*, ungratefully contradicting the Divine Order of Supremacy. For whereas God made us all to worship Him, He himself makes a god for himself and others to worship, proclaiming therewithal a severe Decree; *That whosoever did not fall down and worship the Image which he had made, should the same hour be cast into the midst of a fiery furnace, and who is that God that shall deliver you out of my hands?* *Dan. 3. 15* Mark the condign

condign Mulett inflicted upon him;  
Driven from the society of men,  
allotted to dwell with the beasts of  
Dan. 4. 32. the field, and eat grass as Oxen,  
while seven times were passed over.

The demurer Sect of Philosophers do intill into the minds of men, though not so daring and boisterous, yet as dangerous and erroneous a Presumption: They affirm vertues and vices to be in their own power, to doe or not to doe. Aristotle the Grecian was wont to say, *ἐν ἡμῖν δὲ τὸ ἢ ἀγαθὸν ἢ κακόν* *οὐκ ἐν τοῖς ἄλλοις δὲ τὸ ἢ ἀγαθὸν ἢ κακόν*. The Latin and  
Arist. Eth. lib. 3. cap. 5. A. Roman Philosophers more prophanely have boasted, that it is indeed Gods gift that we live, but our own that we live well and ho-

Seneca. lily. *Munus quidem Dei est, quod vivimus, nostrum verò quod bene sancteq; vivimus*, Cicerò in the person of Gotta saith: Because every man himself getteth vertue to himself, therefore never any of the wisemen did thank God for it.

De nat de- Quia sibi quisque virtutem acquirit,  
orum. lib. 3. neminem ex sapientibus unquam de

*ea gratias Deo egiss.* He doth further ingeminate his opinion. For vertue we be praised, and in vertue we glory, which should not be, if it were the gift of God, and not of our selves, *propter virtutem enim laudamur & in virtute gloriamur, quod non fieret, si donum esset Dei non a nobis*, Horace canteth to the same purpose, *Det vitam, det opes, animum mi æquum ipse parabo.* Ho. lib. 1. Epist. 18. Let God give me life and wealth, and I will furnish my self with a good mind; *Judicium hoc omnium Philosophorum fuit*, (saith a late Writer) *fortunam a Deo, petendam a seipso sumendam esse sapientiam.*

Should I descend to higher times, and exemplifie the infection of my proposition by producing a *Luciferian* simoniacal troop of adukerate *Achitophels*, which have intruded themselves into *St. Peters Chair* and blasphemously uttered. That, *All power in Heaven and Earth is given unto them*, Mat. 28. 18. (though some of them Poped not one year without being poysoned) I might make this first part of my Division

# 14 Of Divine all-sufficiency.

Division over prolix and tedious, which I cover not, for *Laconisme* I preferre before *Battalogie*; Only *Isaiab*s censure I will pronounce unto them, Behold, all ye that kinde a fire, that compass your selves about with sparks: walke in the light of your fire, and in the sparks that ye have kind'ed; This shall ye have of mine hand, ye shall lie down in sorrow.

Isay, 50.  
11.

Haste I onto these Neoterick daies wherein we live, to view how prone we are (even in the Innshing of the Gospel) to this perilous and pernicious sin of exalting our own power and Free-will. For a Semy-palagian sect of refined Sophisters are sprung up, who do not only allow of a civil and moral; but of a supernatural and saving will, in the *Montanist*ian stile thus expressed, *Man hath free will in Actions of piety, and such as belong to his Salvation*; For, *Liberum arbitrium non extinguitur, sed viribus attenuatur*, collecting the foresaid assertion from the Council of Trent, *Sess. 6.*

Gagg pag.  
109.

Pag. 108.

Cont. 5. where it is said, *si quis  
liberum hominis arbitrium post Ada-  
percatum amissum et extinctum esse  
dixerit; Anathema sit.* If any one  
shall affirm mans Free-will to be  
lost and extinct after the fall of  
Adam, let him be accursed, and if  
it be not lost, but the same that  
was in the time of our Innocency,  
by consequence then we must have  
the same freedom still to act that  
which is good; But forasmuch as  
this is altogether oppugnant to the  
word of God, we utterly reject it  
as erroneous, both the one and the  
other, the foundation and the  
structure. That this uprightness of  
our will was lost by the Fall, it is  
apparent, by the second receiving  
the same in Christ Jesus, for else  
wherefore should St. Paul admon-  
ish us; *To put on the new Man,* Eph. 4. 24.  
*which after God is created in right-  
eousness; and true holiness; and that  
such a corrupt will as this of ours  
avails nothing to the performance  
of Supernatural Actions, the Scrip-  
ture clearly witnesseth;* *For as much as  
I have done nothing good, nor  
stand in the fear of God,* Rom. 7. 15.



# 16 Of Divine All-sufficiency,

Rom. 5. 6. we were of no strength, we are not

2 Cor. 3. 5. sufficient of our selves: to think any thing of our selves; but our sufficiency is of God.

Phil. 2. 13. For it is God which worketh in you, both to will and to doe of his good pleasure; we are like Echoes in a valley, that unless Christ hollow us first, we answer not again; O unto the Image of Venus that had no motion untill quicksilver was put into it. Can

Ier. 13. 23. the Ethiopian change his skin? or the Leopard his spots: then may ye also do good: that are accustomed to do evil. Hence hath St. Austin judiciously spoken, that our will is

Enchirid. cap. 30. De prae. Sanct. lib. 4. so far as said to be free: as it is free. Cyprian, That we ought to glory of nothing: because we have nothing of

Hier. 1. our own. Chrysostome, I lent every man is manifestly not only a sinner, but also altogether sinne. Hierome, To will and to run is mine; but with-

Hierom. ad Ctesiphont one Gods continual help, it will not be mine.

There is an overborne Antichristian, Tonsor, which (as a branch) derives his pedigree from the left seed. By the old Ropish Mountebanks,



Mountebanks, called merited, *De congruo, & Meritum de condigno*. But for as much as the first part thereof hath been sufficiently confuted by sundry famous Divines, and the second part recanted by their own publick Decrees: as *Trent. Tefs. 6 Cant. 8*. I leave that to sleep, as a Diuel well laid. Other virulent Tenants there are, of works: (by the late Popish jugglers and Buffoones) broached, which here I could properly introduce, but that I hate the scandal of *factor ultra crepidam*, and confess my slender capacity in apprehending the occult and intricate termes of such learned Clerks, whose words being equivocal (two sundry waies discerned) like *Jannus* his face; I will take them in the best sense, and leave the worst to those that delight in them. My theme leads me on to demonstrate how self-conceitedness and desert (the very seeds of Poperie), are planted and scattered in the hearts of the seeming best, yea even the really good Christians. For first, the civil pollicke

politic man comes upon the stage of this world to set his Abilities, who because he hath been moderate, temperate, just, mild, an Almsgiver, a constant Resorter to his own Parish Church, industrious in his calling, strict in economical Orders; Therefore confidently persuades himself of *Elis* hereafter for his reward. The pharisaical, blustering Hypocrite personates his part, who because he hath got a systeme of Theological knowledge, and a rare gift in Prayer, hath paid tythe of *Mint, Annise, and Cummin*, nay perhaps bleed a Pension to some silenced Non-conformitant *zuerb*.

2 Pet. 2. 10.

*zuerb* Despisers of Government; so blazen the bearer his Encomiums: hath heard his Applauders preach many times in a week, and commend those vertues which he knew himself indued with, whereupon he hath begun (like the peacock) to pride himself with his own feathers, and ironically to vaunt.

Luk. 1. 3.  
ii.

*zuerb* thought God he was not as other men

were, neither Extortioner, nor Drunkard, nor Whoremaster, nor Swearer. Thus taking himself to be in the superlative degree of grace, sings a *Requiem* to his own soul, and doubts not but to have Heaven for his recompence after his dissolution. The pious true Christian concludes his short parr, who may well say, as *Aesop* did to *Exantus*, that his two pragmatistical fellows had done so much, that there was noe external vertue left for any body else to do, it remains for him to add the invisible and spiritual duty, the sincerity and integrity of the heart in which he doth excel the other as farr as the inside of the cup and platter (necessarily cleansed) doth Mat. 23. the outside ornamentally. Yet this 16. man who is, *Εὐσεβὴς καὶ φοβούμενος τὸν Θεόν*, hath often mental insurrections, as that holy Apostle which said to our Saviour, *Though all men shall be offended because of thee, yet will* Mat. 26. *I never be offended.* Now that I have 33. Theologically enunciated the universality of this mortal disease of self-conceitnes and worthinesse.

## 20 Of Divine All-sufficiency,

The second Philosophy in the second place in part of the Division. strudgeth me to shew the Causes thereof, which because I have proposed three I will in order so handle them. As generation was instituted by the God of *Nature*, and *conservationem speciei*: so also was *Self-love* infused together with life, and *conservationem individui*, and therefore is (as all the passions are) originally and qualifiedly good and allowable. There is no creature though never so contemptible or noxious, but hath a spice of it, our Proverb is, every thing would live: In a sound and rectified sense every man may say *proximus egomet mihi*, but in this man of all other is found most exorbitant: This setteth man against man, and is the cause of all tyrannous insultations and quarrellous combustion. When unconscionable spirits do arrogate more to themselves than either divine providence allotted, or humane equity admitteth, nay, this setteth man against God. When we do exercise our faculties of souls and bodies, either so presumptuously

1. Cause.

*and Humane Inefficiency.*

sumptuously as though we had never received them, or so prophane-ly as if we should never account for them. *Self-love* taking lucre for its object begetteth injurious Avarice, and taking honor affecteth ambitious pride. Thus puffed minded man intrencheth on Gods prerogative, while he would have nothing derogated from his weak Charter: This makes him affect an uncontrouled licentiousness in his desires: An independant freedom in his actions, and a self-procured happiness in his end, all perversicacious headstrongness, all confident presumption, all resolute wilfulness are the off-spring of this *Philantia*, it is because we dote on our own abilities, that we affect to be esteemed beholden to none for permission, direction, assistance, maintenance, or recompence. For *Narcissus* the exemplary Embleme of *Self-love* hath his name of being benum'd, for where this Syren of *Self-love* getteth seisure of the mind, Torpedo like, it benummeth, and he-

*Ovid. Met.  
lib. 3,*

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betateth all its active and acquisitive powers, and flattering with an imaginary perfection maketh it not care to be betterd still, as being (supposedly) good enough. Wherefore *Narcissus* pining away is metamorphosed into a flower, intimating how *Self-love* is not so speciously pleasing as fadingly unfruitful. Lastly, *Eccho* is said to be his love: either because *Flattery*, (which is but an ecchoing suffrage or assentation) doth nourish this soppyish fansie, as the Poet signifieth, *Crescentem tumidis inflat sermonibus utrem*. Or else because *self-liking*, and *self-boasting* is a windy vanity, incident properly to weak shallow and thin capacities. And the more to be ware of this sin, we must contemplate on the fly nature of that, for as Physicians observe this to be the most malign and dangerous Symptome of a disease, when it causeth with it stupefaction of the sense. So this *cæcus amor sui*, (as the Poet titleth that) is the more to be feared, as the more it blindeth and flattereth

Hor. Ser.  
lib. 2.  
Satyr. 5.  
ver. 98.

Hor. Carm.  
lib. 1. ode.  
13.



*and Humane Insufficiency.*

reth us, we quickly carpe, or nauseate at other enormities. But this endeers and recommends unto us the ugliest deformities in our selves. As that (Ape-like) we hug our conceits till we stifle them, and are stifled by them, this hath brought the greatest wits upon the stage of censure, and exposed them to ridiculous fantasticalness, and for meaner pedantical wits, it makes them be *self enamour'd sine rivali.* Apion a Grammarian of Alexandria was so conceited of his scholarship, and that such a genius attended his writings, as that he promised immortality to those he blest with the Dedication of any of his works. And yet his immortalizing Gramarianship could not give to himself what he promised to others. But hath all his volumes swept away into the Chaos of oblivion, and is beholden to those (with whom he would have disdained comparison) to have his name recorded and to live only in vanishing black and white. *Aene. Plu. Apoth.*

*Plin. Praef.  
Nat. Hist.*

profession so of a higher madness, scorned to take Doctors fees of his Patients: demanding only of them after recovery, to profess servile homage unto him, and call him *Jeve* as being their Saviour. Vain Mortal! who found a death to confute his Arts, and prick the bladder of his swollen conceitedness. Let

*Herodot. de Xerxe.*

*Herod. Gen-  
tib. Septent.  
lib. 3.*

us make home application, though we are not not so overshoot as with some *Persian Monarchs* to fight with the Elements, and with some *Barbarian Scythians* madly to shoot arrows against the angry *Welkin*.

Yet if we shake out our thoughts no doubt but we shall find our selves guilty of secret ebullitions of proportionable deliration; we build castles in the aire, are proud of our deformities, and monstrous in our appetites. And as good *Democrates*, tired with climbing the steep ascent of the *Athenian Castle*, said, he did but as all the Citizens did. *Passè mightily, and do feebly.*

*Plutarch.*

In our Magnificentest Achievements relying upon our selves, we  
are



## and Humane Insufficiency.

35

are but airy Chamelions, with large lungs and nothing else within us. Finally, therefore as Plato having mounted on horseback; presently came off the saddle again, saying he did it lest he should become horse-proud. *iva μη ιεπολυσια* Diog. Laert. *ληρδñ Ne equestro facto corripereatur. vita ejus.*

So upon the first aspiring and mounting thought of any ability of ours, lest we be farther hurried into ambitious presumption, let us choak and smother it, and as it were dismount our arrogance, thinke humbly of our selves, and (which was thought by the ancients an amulate against envious fascination) spit in our own bosomes, for if we stand upon the confidence of our own sufficiencies, *movebimus, neque promovebimus*, we shall heave and shove, but jogg not forward; and find in the conclusion the Oracle of the Prophet to be true, *It is your strength is still*, Isai. 30. 7.

Thus we have observed in the precedent cause, the depravedness of our will which is that seat of our passions

passions, among them of love and in particular of *Self-love*, no wonder, because our understanding which should be the clear lamp and uncorrupted guide to our will, doth fault, and is blindly confounded with weak apprehensions, *nihil est in voluntate quod non prius sit in intellectu*, And this is the second and more pregnant cause of our discoursed maladie. The weakness of our intellective faculty, the understandingest and strongest in that weakness have ever acknowledged. The observation hereof made the ancient *Academians* to be *Scepticks*, ever suspended in their judgments, and dangling in their opinions, this made the *Epicureans* also to deny the certitude of the senses. Though I approve not their rigid extremity, nor think they had just cause thus to dogmatize, yet I think they had just occasion, they saw the whole life of man but to be an ocean of errors: and that it was appropriated to God only to be errorless: with what obscure dulness and organical

*Cic. Acad.  
Quest. lib.  
2. Nat.  
Deor. lib. 1.*

organical indisposition is our imagination clogged? how hardly doth truth (but little envelop'd) sink into it? How many mixtures of falsehood crowdingly intrude together with one truth? But should our phantasie of present objects be perfect and exact, how long could we keep it so having such a leakie storehouse (as we have) of our memory. True it is what the Philosopher avoucheth, *Nūs ὁρᾷ καὶ νῦν ἀκούει*. *Deor. lib. i.* *Mens audit, et mens videt*, the understanding is the internal eye, but *Arist. de anima.* what a bleared, what a dimmi purblind, what a dazled one? never were the optick rayes of our corporeal sight so distorted with deceiving *parallaxes*, as our intellectual discourse hath been with erroneous apprehensions, and one of the grandest of all intellectual impostures is the opinion of *Self-sufficiency* to do good, we mistake Effects for Causes, and suppose our selves Agents, where we are Patients: Our God is the *primus motor* in us all of all good. He worketh in us not the Deed only, but

Act. 17. 28. the will also. *In him we live move, and have our being. What have we,*

1 Cor. 4. 7. (as the Apostle saith) *that we have not received?* both in Temporality and Spirituality, for our knowledge it is communicated unto us, either by our Companions or Teachers,

*Aeschylus. Prometheus* so that as the three Sisters *Gorgones* were imagined to have *oculum exemptilem* one loose eye in com-

mon among them all, which each borrowed of other upon occasion to see. Even so all our knowledge (of the wisest of us) is but borrowed knowledge, and for the same reason we are bound to be communicative thereof, that we may be as beneficial to others, as others have been to us, and imitative of God from whom all good

Se. Epist. 6. originally springeth. And this *Seneca* apprehended when he said, *Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciem, rejiciam.*

3. Cause.

Although all sins have the Devil for their *Author, Suggestor, and Abettor*, yet Pride is more especially *Diabolical*. It was that which forfeited him Heaven. That with which

*and Humane Insufficiency.*

which he first set upon the Protoplasts of mankind. That with which ever since he is most vigilantly busie to blast the hearts of all their sinful posterity, playing herein the part of some most dangerous and desperate *Impoysoner* that prepareth a drugg indiscoverably by its lustsomness, and most speedy in the dispatch. Satan that old Dragon is a Veterator and a Politician in his Temptation. *Di-*

*Isidor. sum.  
bono lib. 3.*

*bolus quando decipere quenquam querit, prius naturam uniuscujusque intendit, et inde se applicat, unde aptum hominem ad peccandum inspicitur, our wills (being our weaker and more peevish and childish part)* he inveigles and flatters with humoring gloths: shaping his tempting intinuations according to the variety of our inclinations. But to baffle and blindfold our understanding, he finds that a difficulter taske, and therefore streineth his best wits and employeth his subtillest policy. To this he laies his most assayling batteries and availing Engin. He laies the most specious false colours to cheat our  
intellective

*Of Divine All-sufficiency,*

intellective eye, casts mists to darken and make it impotent in its function, so that the wisest, the leardnest, the most sagacious are catcht in his ginn when God hath left them; therefore St. Paul

Eph. 6. 11. adviseth us, *to put on the whole armour of God, that we may be able to stand against the wiles of the Devil.* For the Devil hath great advantage over the best of our imprisoned soules, in regard both of his spiritual and more subtile essence, and longer age and experience. This observation is of great importance, for as in Epidemical and contagious diseases, it is not sufficient for preservation to purge and qualifie the peccant humors of the body, but also to fortifie and corroborate the spirits against the insinuations of the pestiferous ambient air that besiegeth the body round without, lest the half caution only be secretly defeated. So in avoyding of Transgressions we must not be content to compose and redress our inward inclinations and faculties: but to have an eye also

## *and Humane Insufficiency.*

also to an extrinsecal cause. *The evil spirit, the sower of mischief; 1 Pet. 5. 8. who walketh about like a roaring Lion,* who maketh use of all our traiterous affections to shove us forward (already leaning) to our destruction, against whom the aid of God is to be implored by the ministerie of Angels, inspiration of his holy spirit, and direction of his holy word.

Since the foregoing causes have 3 Division, been so bad, of necessity the effects must be correspondent and no waies degenerating in their malignity. For, *Qualis causa, tale Effectum.* Whereof the first,

*Is the main and enormous dishonouring of God, who being Jehova, Ens entium, causa causarum, natura naturans,* by his right of creation maketh every creature have its being dependently from his independent subsistence, to attribute therefore any worth to our selves is to detract from his Majesty. He is *Shaddai* *ô* *'Aurayns*, *G O D* *Self-sufficient and all-sufficient,* who (like the Sun in the firmament, the



The Em-  
bleme of  
Power.

the glory of the visible world) giveth and not receiveth. To imagine therefore we have any thing about us free (that have nothing of our owne) is a kinde of *Gigantean Theomachia*, A fighting against God: or with *Promethens* to steale fire from Heaven which by the best *Mythologists* is moralized of Dependance, on our own providence and working projects most prejudicious to the honour of God, seeing all things are of God. Can that man pace it how he list that walks upon a moving stage? Is he loose that is chained? Can we have power of our selves, and be free, that are of a finite, bounded, circumscribbed existence? The audacious and foole hardy *Pygmies* were by the awaking *Hercules* involved, stifled and pounced all in his *Lions* skin. Just so God the true *Alcides* and mighty one of *Israel* doth laugh our dwarfish Puerilities to scorn: He muzzles our pride, halters our licentiousness, and puts a hook in the jaws of all Tyrannical insolency.

folency as hath lately been verified.

Another effect of this presumptuous sinne. *Is insatiability and restlessness in all our desires and actions.*

2. Effect.

We are insatiable in the pursuit of our affected ends: and we are restless in the possession of them; Being drophe minded, *Quo plus*

*sunt pota plus sitiuntur aqua.* As Ovid. Fast. you may see by the Conversation 1.

of Lodowick xforza and Pope Alexander the 5th and Oliver Cromwell. These like Foxes slept alwaies

Vid. Guicciard. Platina.

with their eyes open, lest they should miss of their ambitious aymes, *ambitio alyos imparis Calamitas eminens appellatur.*

And by the Eternals just judgment, for as long as we make God our Rock and solid foundation of all our powers and undertakings: we cannot waver, we cannot totter, nor desire to change our resting place or footing: But the soule of man a pure spiritual and immortal essence missing and took off of God its proper object, and plummetted down to these terrene and faculent objects:

objects: no wonder if it find no satisfaction nor complacency in these inferior vanities: but makes a poor shift to supply that in infinite variety, what it should enjoy in unvaried infinity, or which is expressed also by a pious *Hieroglyphick*: That as a Triangle cannot be suited with a circle, so the heart which is Pyramidal, cannot accord to the world that is orbicular.

## 3. Effect.

This sinne that is so injurious to God is the like to our selves (as we have seen) and to others also as I now intend to demonstrate. *Aristotle* calleth man Ζῷον πολιτικόν. A sociable creature: And of humane society the *coagulum* and tye is *Justice*, anciently *spes* and *nemesis* were enshrined one by another at the same Altar. To intimate that nothing was to be hoped and aspired unto, but what was lawful and just. But men now having given their thoughts to licentious aspiring, are unconscionable in the encompassing of their ends, *Tolle periculum: jam vaga profilia*.

*proflitet frænis natura remotis.* If  
gain be their *summum bonum*, no  
course so base, so unjust that shall  
not be taken. *Lucri bonus est odor*  
*ex re qualibet.* Again——— *Sed*  
*que reverentia legum, Quis metus*  
*aut pudor est unquam properantis a-*  
*vare?* If honour be ay med at, this  
thought possesseth their heart.

Hor. lib. 2.

Sat. 7.

Flavii Vesp-

asiani

Symb.

Horat.

Cic. Offic.

*Si jus violandum sit, regnandi*  
*gratiâ,*

lib. 3.

Ex Euripi-

de.

*Violandum: reliquis rebus pietas-*  
*tem colas.*

Nay they will streine that out of  
political præcepts that a Magi-  
strate must be *ἡμί προνους, ἀλλὰ ἡμι-*  
*ονους, non quidem nequam, sed*  
*femi-nequam, half a knave.* Hence  
it is that to accomplish and at-  
chieve their attempts men fear no  
colours, flick not *Cælum terra,*  
*divina humanis confundere:* in in-  
vading others right and commit-  
ting expilation and peeling of the  
weaker. Hence come those incen-  
diaries of Common-wealths, *Ates*  
*sacerdotes, furiarum satellites, gree-*  
*dy, harpies, nimrods, mighty hun-*  
*ters that elbow out their neigh-*  
*bours,*

Arist. Polit.

Æschylus.

### 36 Of Divine all-sufficiency.

1 King. 21. hours, as *Ahab* did *Naboth*, and encroach unbordering bounds, guilty of the crying and scarlet finnes of oppression and rapine: Surmounting even Irrationals, Birds, Beasts, Fishes, in living upon mutual depredation, *vivitur*

*Ovid Meta.* *ex rapto — capiat, qui capere potest,* untill heaping wrong upon wrong they become magnifico's and mountainous in their estates, verifying the Proverb, *Serpens nisi serpentem comedat non fit Draco*, A Serpent devouring another Serpent becomes a Dragon.

*Erasm.*  
*Adag. pag.*  
82.

4. Effect.

Nothing hoisteth an insolent fancy into presumption more than security; nothing ingenerates security more than imagined impunity and licentious liberty, especially when together the flesh is pampered, the will is humor'd, and nothing crosses their roaving and inordinate desires. Then are men prone to magnifie their exploits and deifie themselves, and vauntingly aske with that *Assyrian* Monarch, if this be not their *Babylon* which they have built?

To

To how a high step of this presumption climb'd the *Sicilian* Diog. Laert. Seneca. Tyrant, *Dionysius*, that after sacrilegious pillage committed on a Temple and sayling away with the rich spoiles thereof; laughed and even little lesse than jeered Heaven that he was suffered to have so fair weather and such a pleasant gayle. But *Agathocles* of Plutarch. the same Iland was better advised Mor. 107. who from a Potters Sonne mounting to a Throne and Scepter, was so apprehensive of the change of fortune, and conscious of his own original baseness, as that he in the midst of his flourishing prosperity, and height of his royal Pompe, was served at meals with an Earthen Cup-board.

*Fortunam reverenter habes, qui- Auson.  
cunque repente Dives ab exili  
progrederere locis.*

But one of the worst sequels of this daring sinne of presumption is that it makes the heart stout, and ready to resist, blindeth the eye of understanding, that so it of necessity must find a vengeance and



and fall. Men shall not lay hold  
of the handle of occasion, and  
strike at the fair side of opportu-  
nity, but sleight all offers and  
proffers of mercy or any remedy:  
like coverous blinded Merchants  
outstanding their markets, till  
either their ware lies on their hand  
or is sold underfoot: Or rather  
like beleaguered Cities relying too  
much on their own valours, or the  
strength of the place, and store  
of ammunition, or else speedy sug-  
cour and relief from their Associ-  
ates; refuse the conditions offe-  
red them at first by the Besiegers,  
and hold out presumptuously till  
they can get neither enparlance  
nor quarter: but are left to the  
mercy of mercyless ransackers.  
For with such impious darers, al-  
though the Almighty's providence  
usually proceedeth not, as that

*Of a terrible Tamberlane was wont in  
his Conquests to endure no lin-  
gering beleaguering: but to hang  
out the first day a white Flag to  
the besieged, in sign of mercy.  
The second day a red, as bloody*

*Paulus Jo-  
vius,*



to all in armies only. The third day a black, as menacing death to all sexes, and all hopes of mercy past. Yet is it just with God that after his forbearing patience is abused, and indulgence tyred out, and the hearts of men instead of being softened like wax, are incrustated like mudd, with the heat of his corrections, to ingulfe such obstinate stiffnecked irrevocable and presumptuous Transgressors in irrecoverable and exemplary perdition. Lest the hearts of all mankind also should Apostatize from all religious piety. Thus proud *Pharao* and obstinate *Jeroboam* that would not be taught by scourges and plagues, now teach the like obdurates by their utter ruine, for though God be a long suffering judge, yet at last no reprieve will defeat his rigorous execution. *Raro antecedentem sceleris Horace.*  
*um deseruit pede pœna claudo.* And as *Ovid* said wittily. *Quis amor gravior, que feris*—so I lay more truly *pœna feris gravior, que feris.* A plague the longer, comes

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Eras. Adag. comes it stronger And it hath been  
 pag. 724. the suffrage of the most idolatrous  
 ages. *Dii launos pedes, ferreas ma-*  
*nus habent.*

5. Effect. Now accordingly do we come  
 to the Catastrophe of presumpti-  
 ons Tragedy, which is *the ending*  
*in perplexity and desperation.* It is  
 just that those who have been drunk  
 of prosperity should stagger in ad-  
 versity, and that have given free  
 range and swing to their bound-  
 less appetites, should be now ham-  
 pered streitned and driven to ine-  
 virable pinches, they are put to  
 their plunges that causelessly have  
 plunged others. Examples hereof  
 you shall find as it were linkt with  
 all examples of insolent greatness.  
 Begin from the four Cardinal mo-  
 narchies of the world, and proceed  
 to the pettiest principalities of any  
 particular territory, and thence de-  
 scend unto the meanest private  
 estate. For if (as the Kingly  
 Prophet saith) there is seen *an*  
*end of all perfection*; how much  
 more a *fall of all insurrection.* This  
*Poets deciphered under several ficti-*  
*ons.*

ons. The mutinous *Titans* were  
 plunged in the *Tartarean* dungeon. *Hesiod. Theog.*  
 The rebellious *Giants* that heaped *Ogonia.*  
 up mountains were overwhelmed *Ovid. Met.*  
 with mountains. *Phaeton* thunder-  
 lib. 2.  
 stricken from the Chariot of the *Ovid.*  
*sunne*: Soaring *Icarus* betrayed by  
*de Arte a-*  
 his waxed wings to a downfall. *mandi. lib.*  
*Promethus* the *Fire-stealer* chain'd *Hesiod. opo-*  
 to a rock with his liver fed upon *rum lib. 1.*  
 by a ravenous vulture: whereby  
 was symbolized nothing else but  
 perplexed anxiety attending upon  
 aspiring reachers and projecters.  
 A deserved vengeance and vindica-  
 tion of Gods providence, that  
 seemeth a while (like good laws  
 in bad Republics) to lye dor-  
 mant. They see the building of  
 their projects and councils shaken  
 or demolisht, perishing afore them  
 or with them. A heavy doome,  
*This shall ye have at my hands, you*  
*shall lye down in sorrow*, one saith  
 discreetly, *superbiam comitatur er-*  
*ror in consiliis, errorem infelicitas,*  
 insolent *Ajax* that defied *Minerva* *Sopho. Tra.*  
 at last runs mad. *Atheist Poly-*  
*phemos*, whose monstership deny-  
 ed

## 42 Of Divine All-sufficiency,

Homer. O-  
dys. lib. 9.  
v. 274.

ed Jove; shall be excruciated by  
poor Ulysses: Let them gaze upon  
stars while they are præcipitated  
into pits, like the Fowler in the  
fable, while they aim at birds a-  
bove, a snake will bite them below.  
That being brought to anguish of  
heart and inextricable streits, they  
may be forct to acknowledge the  
Almighty providence with *Nebu-  
chadnezzar*, God bringeth this  
about many waies, most ordinari-  
ly by stirring up one beast of prey  
against another, *fallite fallentes—  
vim vi repellite*. That while these  
ungodly ones worry one another,  
Gods justice may be cleared and  
his Saints have peace. So that it  
ever falls out *male parva, male  
dilatantur*, what was badly gotten,  
is as basely spent. And this veri-  
fied, *De male quesitis non gaudet  
tertius bares. Carm. Prov.*

Cic. Orat.  
Phillip. 2.  
6 Effect.

There is in surplus one effect  
more, and as pestilent as any.  
Those poor remains of our natural  
abilities in us, whereby our soules  
arrive at knowledge, are since the  
fall of *Adam* like tattered reliques  
and

and ruinous rubbish of some decayed and magnificent Palace. And these hath the beastializing folly of presumption possessed and depraved, as we have observed in all the precedent causes and effects, so that we are left wholly destitute of remedy and restauration from our selves: As in corroborated maladies where nature prostrated, sinketh under its sick burden, unless some exterior and adventitious succour be applied from Physick. The extrinsecal and only ordinary supplement of our blind nature, is the written word of God, which should illuminate our dark, regulate our warping, settle our wavering Judgments. The sensual hearing and reading whereof ought to be accomplished and crown'd with a serious meditation and mental application, for saith Mr. Perkins, He that hears and reads the word, must doe as the beast doth, *ruminare. Meates* Lev. 2. 4. afford no nourishment unless they be took down, and then also come to be digested, *non prodest cruda, nec* Sen. Ep. 2. *corperi*

*corpori accedit, qui statim sumptus emittitur*, as therefore the body then presently lapseth into an *Atrophia*, or *Cachexia*, or *Phthisis*: when the nutritive chyle is abated or depraved by unconcocting crudities: Even so is this our soule nourishing application, defeated and corrupted by *Misinterpretation* which the Devil is observative to intang'e us with; either by his fly malicious, or perverse blind instruments, who having their phantasies preoccupied with prejudicate errors, would have every divine Text to clink as their humane reason (that is folly) doth think. As in the Jaundies or Icteric Diseases, all things appear to the eye conformable in colour to the abounding Cholar or Melancholy, or in aguish distemperatures, all food tasts bitter, like the humour overflowing the palate, which is the criterion and instrument of taste, insomuch that there shall pass no passage of Scripture looking that way; but either by some close Sophistry, or gross Argine

(obtorio



(obscuro collo) they will bring it about to their purpose. Procrustes an ancient Attique Robber used an humorous tyranny upon all those that most unluckily fell within his savage Clutches. For after depoliation he brought them to a rigid examen of their Stature (as he had done afore of their valour) by measuring them layd along on his own bed, whose feet hung over, he chopt off as much: who reached not to the end, he put on a stretching rack till their cracking sinews yielded to a proportionable length; So that happy was he that by good chance jump'd equally with his pitch: As tyrannously and boisterously doe many perverse wits deal in allegation of sacred writ. They in their omissions will geld and detruncate, when there is more in the text than they will acknowledge: another while by advantageous additions they will supply what the Holy Ghost did never imply, nay wrest and skrew sometimes direct places to a contrary sense, making Theodoret's saying



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saying true, That the word of God  
fondly understood, is not the word of  
God. *Verbum enim Dei, istolide  
intellatum, non est verbum Dei.*

Hence it is that the ancient  
Fathers of the Church make a kind  
of proverbial complaint: That  
Hereticks ever did pretend Scrip-  
ture, though wrongfully interpre-  
ted, the which happeneth in this  
our matter we discourse now of.  
For it being an Orthodox Tenent  
and Apodictically concluded from  
the sacred Bible, that the efficient  
cause of *Predestination* is God; and  
the impulsive cause his *will*, free  
and absolute *intensissimo gradu*,  
which therefore in the Scripture  
is called by an elegant significan-

Ephes. 1. 5. *cy ευδοκία τῷ θελήματι τοῦ Θεοῦ.*

The good pleasure of Gods will.  
As terminated wholly within the  
Creator and excluding all extrin-  
secal motives from any creatures,  
good works, or prevised *Faith*.  
Yet what have not the Parasites  
of nature attempted in the oppo-  
sition? To make their Doctrine the  
more Authoritative and plausible  
they

they dare palliate, and bolster it from mis-interpreted places of Scripture. So much the worse as they goe about to derogate from Gods glory by Gods word: set him against himself, as if they had to deal with a mortal man, against whom it is as hard to kick as against the pricks, *σκληρὸν σοι πρὸς κέντρα λακτίζειν*. *Against whom alio there is no greater witness than self confession.* But their untempered mortar sticks not fast, peeling off with the least shake of discussing argumentation, and spittle spouted against Heaven recoils into their own mouth again. *For faith foreseen, Act. 13. 48.* Is urged very inconsequently, in making the description and condition of persons elected, to be the same with the impulsive and meritorious cause of Election. *For the Merit of good works, Apoc. 3. 11.* The crown of the Ministry is meant: there, not the crown of life eternal. And the dignity of the elect mentioned there is not by Inherence, but by Imputation; they further

Cal. lib. 3.  
cap. 18.  
Sect. 2.

alledge to prove the reward of good works. *Psal. 18. 20. Mat. 5. 12. Rom. 2. 6.* with many more places, by Mr. Calvin thus answered. The Kingdome of Heaven (saith he) is not a reward of Servants, but an inheritance of Children which they only shall enjoy, that are adopted of the Lord to be his Children, and for no other cause but for this Adoption. *Regnum cælorum non est stipendium servorum, sed filiorum hereditas: qua soli potentiur qui a Domino in filios cooptati fuerint: neque ullam aliam ob causam quam ob hanc adoptionem.* They bring the 18. *Ezech. v. 24, 26.* To prove that justifying faith had, may be lost. They will not be made to believe that by a righteous man, in this text is understood such a one, as is righteous only in Appearance, not in Reality. They alledge the 3. of *Job. ver. 5.* To prove that Children cannot be saved without Baptisme, where in that place by water is plainly meant *Regeneration.* For a saving Free will. *Act. 5. 4.* where

Where it is meant a civil or natural will. To congest all the misprisions in this kind were an infinite Taske and laborious vanity, it is better they sleep in the dust and be interr'd (were it possible) in oblivion. Also the contentious incongruity of this Polemical subject would infest and make unfavorable these serene and quiet Meditations, only I have call'd and selected some few for a task, and to shew w: c d innocently use no false Accusation.

In this fourth and last general <sup>4 Division</sup> division, heavenly wisdom (like a wise *Prophet*) teacheth us to make inquiry after the remedies, and cautions how we may suppress the forenamed obnoxious causes; and timely prevent the mischievous effects which do accrew by this error of haughtiness and self-love. The Remedies are four, and in order I will speak of them, shewing the several Ingredients of every particular medicine whereby every constitution may choose that which he perceives most agreeable

agreeable and medicinable for his spiritual grievance.

1. Remedy. The first is *Humility*, *Vox bisaria*, or *amphibolica*. It is taken for an abstaining from pride and loftiness of mind.

Secondly, For an emptiness and poverty of inherent righteousness giving place to the mercy of God. In the first sense it hath a politique Construction, and contains Affability, Lenity, Clemency, fit preparatives for the second. For the spirit of God full well knew that a heart fraught with these moral vertues would be the more pliable to entertain a spiritual meekness, (therefore St. Paul saith,

Eph. 4. 32. *Be ye kind one to another, tender*

1 Pet. 3. 8. *hearted. St. Peter, Love as Brethren, be plitiful, be courteous.*

2 Pet. 1. 7. *Add to your godlyness brotherly kindness. A gentle and unbane condescending exilcth pride and contention, and conglutinateth hearts and affections in the sweet bond of Amity, so that we are hedged about with many friends, which are as so many Protectors*

to shield us from danger. And truly hath *Seneca* said, that *clementia non tantum honestiores, sed tutiores praestat*, which is prettyly deciphered by the yielding of two goats that met on a very narrow bridge under which there glided a deep and violent stream: The one lies down, and the other goes over him, so by that means strife was avoided, their passage was quiet, their lives secure. *Aurelius Antonine* Philosopher and Emperor apprehending what a safe-guard this vertue was to a Prince, made choice of *Regni clementia custos*. For his Impress or Motto. King *David* thought it the best Divine and humane policy patiently and mildly to abstain from revenging himself upon railing *Shimei* who was a man of *Saul's* family. The noblest weapon, wherewith man can conquer, is courteous forbearance and gentle Love. The keeper may stroke the Lion into his Den. The angler may pluck up a great fish with a small line, pulling it to him softly and by degrees.

*Sen de Clem. lib. I. cap. 11.*

*2 Sam. 16.*



grees. The Fox may praise the crows meat from her bill. Thus we see kind carriage steals a mans affections and senses away, and leaves him in a pleasing muze.

The Ecclesiastical and second sense of *Humility* follows to be discussed which is a meek dejectedness, or a dejected meekness proceeding from the sensible vacuity of goodness, and thereupon making Christ his Anchor, for it is certain that a man never denyeth himself, and maketh Christ his refuge while the weapons of self-love and apologizing be broken in sunder, and not before he feelerh his own vileness, misery, and needyness, God never till such time giveth *Faith* and *Grace*, *Zepha. 3. 12. 1 Per. 5. 5. Nor dwelleth in the heart of Man, Esay. 57. 15. Psal. 51. 19. Nor promiseth Salvation, Psal. 18. 27. Mat. 5. 3.* Would a man willingly have at all times by him, a rare Electuary to cure the swelling ulcers of the soul, or an antidote which may expell that compounded poison



son which Empericks prescribe (when they teach we must thinke humbly of our selves before God, but withall make some account of our righteousness.) Let him then plant this salutiferous herbe in the garden of his heart, where he may gather it when he please. If any be ignorant in what soyle to set this, or at what season; let him resort to the School-master of Gods Law and there he shall sufficiently be instructed. The three-fold repetition now sounds in my ears of that Orator who being asked what the first thing in the rules of *Rhetorick* was. Answered, Pronunciation: what the second and third was, he answered, Pronunciation. So if I aske a solid Divine what the chief of Christian Religion is. The first, the second, the third time: Alway's he will answer me *Humility*. The reason is easily rendred in Sr. *Chrysostoms* words, *Quoniam fundamentum est Philosophia nostra*. It is the foundation of spiritual wisdom. For characterize the humble man.

Behold

Behold him first, *Merciful and*  
 1 Sam. 24. *Compassionate*, as David to Saul  
 his enemy when he had him in  
 2 Sam. 14. the Cave at Engedi, and at another  
 5. time to the widow woman, the  
 Samaritan to the distressed passen-  
 ger, robbed between Jerusalem  
 Luk. 10. and Jericho, our Saviour Christ  
 the perfect pattern of pity, who  
 when he was upon earth cured the  
 diseases both of body and soul.  
 Act. 10. 38. He never regarded,  
*non idcirco*, his own, but *non propter*, the  
 common welfare of others. Shall  
 nature (saith the merciful man)  
 teach the Beavers to help one a-  
 nother in swimming, the Cranes  
 in flying over the mountain *Tan-*  
*rus*: And shall not grace or rather  
 the author of grace teach me the  
 same lesson. I have felt the smart  
 of a wounded conscience, and  
 therefore will say with *Dido*, *Fland*,  
*ignara mali miseris succurrere dis-*  
*co*. But more divinely with St.  
*Austin*, Let us beare one anothers  
 burthen, that we may rest together  
 at the end of the way. Secondly,  
 Behold him sorrowful and penitent,  
 the

The Publican smote upon his Luk. 18.  
breast and thought himself un- 13.  
worthy to lift up his eyes to  
Heaven. Peter remembering the Mar. 26.  
words of our Saviour went out and 75.  
wept bitterly, these do not only  
sorrow for their own sins, but  
they mourn and cry out for all  
the abominations that be done in  
the midst of *Jerusalem*, therefore Ezek. 9. 4.  
*a mark (by an Angel) shall be set  
upon their foreheads.* Their sad and  
gloomy faces will at length usher  
in a merry heart who are like the  
windows of *Solomons Temple*, the  
outside of them were narrow and  
obscure, but the inside spacious  
and reflecting a great light. They  
are like the stone *Sandastrea*, in  
outward appearance black, but  
within like the *Christaline beams*  
of the Sun.

Thirdly, *Patient and long-suffering*, as *Job*, cap. 1. 22. *Seven*,  
*Act. 7.* And an innumerable com-  
pany more of *Martyrs* which I  
could reckon up. These men are  
made of a metall not so hard as  
flexible: Their shoulders with  
their

Sen. de pro.  
cap. 2.

their Christian willingness, are better able to bear a world of injuries, than Atlas the whole world with its injuries. They are like the stone *Abeston* which most of all shews its vertue when it is hardest rubbed: That which *Seneca* speaks of a good man, may be applyed to them, *operibus, doloribus, ac damnis exagitantur, ut verum colligant robur.* These only can turne Necessity into Vertue, and put evil to good use.

Fourthly and lastly, the humble man is neither censorious nor peremptory, for his eyes are alwaies full of his own wants and others perfections: He is compared to the low spreading vine, to the fruitful valley, to the galleſs Dove, to the innocent Lambe. Christ the best forme of humility is the Rose of the field, and the Lilly of the valley, when God appeared to *Moses*, it was not in the lofty Cedar, but in a Bush, an humble slender abject shrub, and this we may know by those four effects or signs before named, who

who is a true humble man, it is behoveful for the patient here to take notice how the administration of this medicine cures the swelling disease of pride and *self-sufficiency*. In a word thus, Humility being of a contrary nature and operation to pride, and by the coadjuving grace of God (who gives vigor to all things) the farre stronger and prevalent, never ceaseth (like a valiant man that hath possession) while it hath expelled and expelled this malignant humor and unwelcome guest of *self-conceitedness*, and in the room that seated *self-denial* (which is the true *nosce teipsum*) relying and trusting (like *Peter* in the water) upon the mercy of God his Saviour. St. *Augustine* asketh the question, why the possibility of nature is so presumed on? it is wounded, maymed, troubled, and lost, it needeth a true confession and not a false defence, *Quid tan-* Aug lib. de  
tum de natura possibilitate presumi- Natura et  
tur? vulnerata, sancinata, vexata, Gratia  
perdita est vera confessione, non falsa cap. 52.  
defensione

*defensione opus habet.* I will give my verdict with St. Gregory. *All that is done is lost, if Humility is wanting.* These following directions cannot help our sick mindes before this potion of humility hath thoroughly parg'd the malady of *self-love.*

2. Remedy.

Method, (which is the compleatest artist) summons me to declare the second remedy, whereby this hypocondryacal and flatuous humor of ambitious aimes and opinionated worthyness may be deruncinated and altogether extirpated out of the corrupt heart of man, *It is contempt of the world and contentation with that God hath allotted us.* A stoical dull contempt, a cymical carping disdain, the wilful poverty of mendicant votaries, the prodigal and needless expence of our gay spendthrifts (by the greeks call'd *Chrysalides*) who *Mat. 6. 28,* like the lillies of the field, neither *29.* royle, nor spinne, yet *Solomon* in all his glory was not arrayed like one of these, none of these I intend to speake of, but of the Christian

Christian contempt, which is so to use these mundane things as not to fix our affections upon them, to use them as Mariners doe their oars, to help them along till they come to the Haven: or as wayfaring men do their staves, which willingly they lay aside when their Journey is done, not to preferre them before an upright heart and a quiet conscience that will alwaies be ready to feast us. Not to entertain them as Corrivalls and Competitors, in the state of our souls with Christ, for if vain workers and lovers will not brook this, shall we think that God our Creator will? The firmament will not endure two suns, *Duos enim soles mundus non patitur.* A King or Monarch will not admit of an equal, where himself may be sole Commander. *Duo autem premunt Tacit. lib. 1. rempublicam aut distrabunt.* Christ sol. 5. and Belial cannot lodge together. *No man can serve two Masters: ye Mat. 6. 24. cannot serve God and Mammon, ye cannot injuriously grow great in wealth and honors, nor erect a shrine*



Philip.  
3. 8.

Shrine of self-conceited worshipfulness,  
to sacrifice to: But ye shall  
highly incur the displeasure of  
*Almighty God*. Choose then with  
*Mary* the better part, and adhere  
to that side which can furnish thee  
with such treasures as shall never  
perish, nor be taken from thee,  
when the world makes thee the  
Devil's proffers. *All these will I*  
*give thee*, return *St. Peter's* answer,  
*thy silver and thy gold perish with*  
*thee*, when ambitious thoughts  
jostle and contend within thy se-  
cret breast for superiority, say with  
*St. Paul*, *I count all things but loss,*  
*yea doing that I may win Christ*.  
This is the right valuing and con-  
temning of the world, *Hoc est ve-*  
*re contemnere vanitatem et felicitatem*  
*hujus seculi*. Hereby we make  
these transitory things our servants  
and vassals, as the *Egyptians* did  
their bondmen, not our Lords and  
Masters: And for encouragement  
thus to use the world. Remem-  
ber these four motives following.

1 Motive.

1. The example of Christ and  
the command of the Holy Ghost.

St.

and Humane Insufficiency. 61

St. Bernard hath observed, that (excepting the disputation with the Doctors in the Temple) our Saviour Christ untill he was thirty years of age, led a silent and solitary life. Thereby (as a famous Divine applys that) to draw us by his precept and practice from aspiring desires of sublunary glory. And from the averse pursuit of transitory pelfe, when they importuned our Saviour to divide the Inheritance, he bids them take heed of covetousness, Luk. 12. 15. and in the 22 vers. He said unto his Disciples *in interpretat. i. e. Ne anxie et distracte cogitate, what ye shall eat, neither what ye shall put on.* The Holy Ghost adviseth us by St. John, yea, useth the imperative mood, Love not the world, neither the things that are in the world, why should we make the world our *Minion*, or angle for to hook in this benumbing Tortois? or yield (*Ulysses* like) to be inticed by the subtle snares and sweet songs of this deceitful *Calippo*? or hearken to the humane deceiving voice of this intrapping

Bernard in  
Ser. de Ver.

I Jo. 2. 15.

intrapping *Hyena*? Can this Goddess *Moneta* cure thy languishing corps of the Apoplexy, Gout, or Lithiasis? Thy distempered brain of Vain-glory, Avarice, Envy? Can she make the wise, honest, just, and give thee a peaceable and contented mind? no surely, the best flower in her garden, either pricks or smells ill. The apples that grow in her orchard are like the counterfeited beauty of *Sodom-apples*, that do but touch them and they turn to dust. The antidore that she commends to her best friends, is but a poysoned pill wrapt in sugar and gilt over.: And this was one of the causes that *Moses* preferred the afflictions of *Israel* before the pleasures of *Egypt*, and chose rather to eat the Lambe with sowre herbs than all their flesh-pots.

2. Motive. The second Motive, is the uncertainty of these temporal things, And that in two respects. First, in regard of our obtaining and enjoying them. Secondly, In regard of our commorance and abiding with them. But first, of the first. How many

many may we see rise up early, and go to bed late, and eat the bread of carefulness, yet never the richer. What a multitude be *homines omnium horarum*, like *Camelions* and the fishes *Polypi*, change themselves into sundry colours: One while they will seem to be clothed with the white garment of piety and sanctity, another while with the black vestiment of prophaness and lasciviousness. To the end they may be *Ambidexters* for the catching of preferment, and yet it slippeth quite from them, they will vary in their erroneous opinions, like the plant *Mercury*. They will flatter any King or Prince as cunningly as *Medius* that *Plutar.* Arch-sophister did *Alexander* the pag. 104. great. They will, smilingly and sect. 50. crouchingly fawn like a Spaniel, *Mentis et mimiciis obsequiis*, rather than miss of their Petition. Nay if any faithful *Calisthenes* to the Common-wealth shall stand in their way or cross their designs and actions, They will be as *Gangrenes* to corrode to their very heart-

heart-strings by incensing *Alexander* against him, the love and hate of these men are like the two ends of a prospective-glass, the one multiplies, the other makes less, true bilingues extoll their own viperous brood and faction; but vituperate others; yet for all their *Machiavilian* Demeanors, some of them are set besides the saddle of their expectations, and are castrated like dogs that have not hunted well, cast away like shooing horns, when the shooes are once on, or rejected like hacknies after a journey perhaps recompenced, as *Bajazet* did *Acomethes Bassa* with an *Italian figge*. If narrowly they escaped these disasters, you may be sure that their high and haughty living will exhaust their treasure by that time they arrive at their journeys end, and you shall hear they dye as poor as *Irm*: What man is so unwise to relye upon these terrestriall things when he is commanded (by God) to the contrary. Trust not in uncertain riches, for the wiseman

wiseman saith, *They make them- 1 Tim. 6.*  
*selves wings, and flee away as an*<sup>17.</sup>  
*Eagle towards Heaven.* It is the *Prov. 23. 5.*  
 obervation of St. Basil, that  
 wealth rolls along by a man, like  
 as an heady stream glides by the  
 Banks, the bank remains when the *Basil. Psal.*  
 water is spred to another elbow <sup>61.</sup>  
 of Earth. *Χρίματα δ' ἄλλοτε μὴ* *Pythag. car.*  
*ἔσθαι φίλα, ἄλλοτ' ὀλέσθαι, περὶ* *Aur.*  
*a quandoque possideri solent, quan-*  
*doque perdi.* Job was yesterday the  
 richest man in the East, to day he  
 is so needy that he is gone into  
 a Proverb, *As poor as Job.* Belis-  
 rius the great and famous Com-  
 mander, to whom Rome owed  
 her life twice at least, came to  
*Date obolum Belisario.* Secondly,  
 Uncertain are these temporal  
 things in respect of our commo-  
 rance and abiding with them after  
 we have got them, whose life is  
 but as a flower, a vapour, a tale,  
 a dream, a shadow, what are the  
 greatest men on earth, but like  
 hailstones that leap upon the tiles  
 and straight fall down again, lye  
 still and melt away? *Cecilia comp.*

# 66 Of Divine All-sufficiency,

Hor. lib 2. tis saltibus, et domo, villaque et  
ode. 3. extructis in altum divitiis potietur

heres. The rich man in the pa-  
parable, in the midst of his Cornucopia  
and abundance, heard a voice from  
Luk. 12. God saying, Thou fool, this night thy  
20. Soul shall be required of thee: then  
whose shall those things be which thou  
hast provided. Belsazzar King of  
the Caldeans, in the height of his  
Dan. 5. Sybaritical riot and opulency, was  
cited (by the churlish Bayliffe  
death) before *Aeacus* (to use  
the Poets word) to receive his  
doome. *Alexander Magnus* who  
upon earth had no equal, dyed in  
the prime of his age and left a Ci-  
ty called after his own name, *A-  
lexandria*, that for the riches in  
it was termed, *Vertex omnium  
Civitatum*.

3. Motive. The third Motive is, the penal-  
ties that attends *avaritia*, The  
love of money; which if we seri-  
ously ponder may be as so many  
sea-marks and ship-wracks; to de-  
ter us from doating upon the be-  
witching *Siren*. King *Solomon*  
(in his Proverbs) denounceth  
heavy



heavy sentence against such as so love their wealth that they trust to that, *He that trusteth in abundance of his riches, God will destroy.* St. Paul goeth further, and saith, *No covetous Man shall inherit the Kingdom of God.* St. John would have us to know, *That if any Man love the World, the love of the Father is not in him.* God himself expresseth the same; *For the iniquity of his Covetousness was I Wrath, and smote him: Saul's covetous sparing the best of the Amalekitish goods (contrary to Gods Commission) was the cause that his Kingdom was rent from him.* What a fearful sentence did *Elijah* pronounce upon *Ahab* and his wife *Jezebel*, for their greedy rapine attended with murder, in taking away *Naboth's Vineyard*: *Behold, I will cut off from Ahab him that pisseth against the wall, and the Dogs shall eat Jezebel by the wall of Jezreel.* *Censor Fulvius* (as *Lactantius* reports) for his avaritious untiling *Juno's Temple* to cover a building of his own, ran mad. *Mente captus, & summo animi macore consumptus.* We

Prov. 11.

28.

Ephes. 5.

5.

1 Cor. 6.

10.

1 Joh. 2.

15.

112. 57.

17.

1 Sam. 15.

1 King. 21.

21, 23.

Lact. Inst.

lib. 2 c. 8.

D

may

Chrysost. in  
5. Cor.

Eras. A.  
dag. pag.  
375.

Bernard.  
Epist. 126.

may assoon separate weight from Lead, heat from fire, moistness from water, brightness from the Sun, as misery and plagues from ill gotten goods: For wittily saith St. Chrysostom, *Etsi enim seram addas tali arce, & exteriore janua & uelut eam communias, intus tamen fraudem & avaritiam.* A Thief lies hidden in the Chest, *Latet anguis in herbis.* Erasmus did properly call it, *Aurum Tholossanum*: For it is persecuted with fatal evils and miserably perissheth, with the rest of the substance, as this Fable in *Aesop* doth instance; The Eagle seeing a piece of flesh ready to be sacrificed, swopt it away with her claws, and carried that to her nest: but there was a burning coal stuck to it by chance, which unawares consumed her young ones, Nest and altogether. The dry thirst of Wealth, Honour, and Preferment, cannot but breed a Dropsie in the Conscience, poyson the Heart, and torture the mind; *Nihil animum cruciat, nihil molestius inquietat, secretum virus, pestis occulta,* saith Bernard.

This

This boundless ravenous desire may  
fity be compared to *Evangelus*  
the Piper in *Lucian*, that blew his  
Pipe so long till he fell down dead.  
What doth it profit a man to be as  
rich and wealthy as *Ctesus*, when  
he must look for *Diem* his punish-  
ment; What doth that profit a man  
to gain the whole World with the loss  
of his Soul.

The fourth Motive is, That 4. Motive.  
Riches lawfully and religiously  
used, afford many priviledges and  
benefits: *Agendum, virtus antecedit: Seneca.*  
*tutum erit omne vestigium.* Wealth  
is an Instrument which handled by  
a bad man may do much harm, but  
by a vertuous and gracious man ex-  
traordinary much good. It is like  
*Achilles* Spear, that doth as well  
heal as hurt, and of the nature of  
the River *Nilus*, that breedeth  
precious Stones as well as Ser-  
pents. The diligent Bee gathers  
Honey out of the same Herb that  
the Spider doth Poyson. The good  
man makes these extrinsecal things  
very beneficial to himself and o-  
thers: the wicked man detri-

mentitious. The Scripture declar-  
eth unto us the high priviledges  
of wealth, which only the godly  
man hath the true title unto: The

Prov. 10. wisest rich man saith, *That the*  
15. *rich mans wealth is his strong City.*

Prov. 22. And in another place, *He ruleth*  
7. *over the poor, and the borrower is ser-*

Prov. 19. *vant to the lender. His wealth gain-*  
4. 6. *eth him many friends: For every*

*man is a friend to him that giveth*  
*gifts.* Nay, he hath many inter-  
cessors that pray unto God for his  
welfare, saith *Hierome*: None so

able to observe St. *Peter's* advice,  
1 Pet. 4. 9. (in using hospitality) as the rich

man. What Myriades of people  
did *Joseph* relieve, both of his peer  
kindred and strangers, when he  
was chief Governour of *Egypt*?

What a world of men did *Abra-*  
*ham* educate in his own family;

and *Solomon* employ in his own  
Temple? How quickly *Arceflaw*

*Sen. Benef. lib. 2. c. 10.* cured the disease and sickness of  
his poor friends, by conveying a

bag of money under his pillow?  
How did *Cosmus Medices*, That rich

Citizen of *Florence* eternize his  
name,

name, by bequeathing a large and liberal Pension to a learned poor Scholar. This man, when he was living, would often say, that for his coin he could buy the voyce of the Muses, and make the three Graces, *Aglia*, *Euphrosine*, and *Thalia* wait on him. Another merry *Mæcenæ*s, and Benefactor, would often sport ngly say, *Mars* came to him for his pay; *Mercury* was his messenger. *Æsculapius*, and *Zalencus*, one a Phyfitian, the other a Lawyer; He could command at any time, in the day or night. As all these Prerogatives and many more accompany the pious wealthy man living. So he wants not attendance at his death when he is ready to be laid in the common wardrope of the Grave. According to that trite Verse,

*Cum moritur div's concurrunt undiq; cives.*

There is another soveraign Ingredient which belongeth to this second mental Potion, not yet spoke

Plutarch.  
Morals.

Lucian.  
lib. 1.

of: It is called *Contentment*; A Plant rare to be found: In a rank and ambitious soyl that grows not. For *Alexander* wept when he heard *Anexarchus* discourse of worlds. And *Agamemnon* thought it an intolerable burden to be a King. Neither doth it grow in a barren and penurious ground: For *Apicius* the Roman finding his wealth consumed, murdered himself; and *Helicon* repines, that because of her povertie she is forsaken of all her Sutors. *Paupertas fugitur, toroq; arcessitur orbe*, saith *Lucian*. The place where this grows is in a temperate well mixt soil. Either in a mind that is fraught only with civil Knowledge and Apprehension, such as the Heathen had; or else in a mind that hath the addition of Regeneration annexed to his Experimental Knowledge. Such as good Christians have; and this is the most certain place you shall alwayes find that in. The Verrues of this Plant are many. It expelleth the allurgent humors of aspiring thoughts, whereby we endea-

VOUR



vout to be equal unto our Superiours; (like the *Frogge* in the *Fable* that would have swollen to the bigness of an *Oxe*, but that he was prevented by an untimely *Rupture*.) It setteth the sick and discontented brain of man, that it inableth him willingly to endure poverie. The Disciples and Apostles of our Saviour, went into sundry Provinces and Cities to preach, according to their Commission, and carried not, neither gold, nor silver, nor brass in their purses; nor scrips for journey: no, not two coats a piece, neither shoes; yet how chearfully and contentedly did they perform their work. The doctrine they taught to others, was, That godliness with contentment is great gain: For we brought nothing into this world, and it is certain, we can carry nothing out. And having food and raiment, let us be therewith content. For *Natura minimum petit*, saith *Seneca*. *Plutarch*. *Crates* having no more than a *Tranq. Aes.* Wallet at his neck, and a poor thread-bare Cloke upon his back,

Mat. 10. 9.

10.

1 Tim. 6.

6, 7.

8.

pag 147.



spent his whole life in mirth and joy: The reason was because he was contented with that condition, and did never otherwise affect goods than *Theodoric* the good King of *Aquitain* did his play.

C. Sol. Apol. In bonis jactibus tacet, in malis ridet,  
Sy. Ep. in neutris irascitur, in utrifq; Phi-  
Theoderic. & Cak. If she mind be not so

*Isophatur.* If the mind be not satisfied, then *Menander's* words must needs be true. That *ἡ ψυχὴ καὶ τὸ πνεῦμα* *ἐστὶν ἓν*. *Nullum*

*paupertate gravius onus.* Another  
vertue of this plant is, That it cu-  
reth the fretting humor of all kind  
of losses and accidents. *Job*, when  
successive tidings, (of the loss of  
all he had in this world) came unto

Job 1. 21. *him, he replied, and said, Naked came I out of my Mothers womb; and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. Thus with St. Paul, He had learned to abound and to want,*

Plutarch. Zeno Cittizæan had but one Frigate  
 Trang pag. or Flie-boat left him, and hearing  
 148. news that both he and all therein

was cast away; O Fortune (quoth  
he)

he) thou hast done well, to drive us again to put on our simple Scholars habit, and to send us to the School of Philosophy. By Seneca thus related; *Nunciato naufragio Sen. Tranq. Zena noster cum omnia sua audiret cap. 14. submersa; Jubet, inquit, me fortuna expeditiū Philosophari.* It is a divine and supernatural gift for a man to be content with the contingent disasters and accidents of this life. *Magnum & summum est Sen. Tranq. hoc Deo; vicinum, non concuti.* cap. 2. That we may thus do, let us consider that every family and particular person hath, or else shall have, his loss, cross, and calamity, and therefore nothing can happen to us, but that which hath been before. All good mens Examples should be our Imitations: All wicked mens our Evitations. We must alwayes have an eye to their perplexed conditions that are beneath us, as well as their flourishing states above us; for otherwise: we shall have most unquiet torturing minds. Seneca's rule (in this case) is worth the remembring,

Nulla domus in toto orbe terrarum aut fuit sine aliqua comploratione. Sen. Polib. cap. 33.

Sen. Epist.

15.

*Cum aspexeris quos te antecedant, cogita quos sequantur.* The Mold-warp in *Æsop*, told the Fox, complaining for want of a tail; *Tacece quando me oculis captum videris.* It is recorded of the Hares, That with a general consent they went to drown themselves; out of the feeling of their misery; but when they saw a company of Froggs more fearful than they were, they began to take courage and comfort again, and to be well contented with their conditions; *Similes aliorum respice casus, minus ista feres.* The meditation of our last ends, and of the little room that our interred bodies require, cannot but put limits to our desires while we are here. It is reported that King *Philip* falling in the dust, and seeing the figure of his shape perfect in shew, Good God (said he) we desire the whole Earth, and see how little serveth. *Charon* in *Lucian* was conducted by *Mercury* to such a place, where he might see all the world at once, after he had sufficiently looked; *Mercury* would needs

needs know of him what he had observed: He told him the sundry actions and manners of discontented men, who strive for these earthly things, as fish for a bait, that suddenly are pluckt up out of the water of this world, and thrown into the Frying-pan of Perdition. But concludes all such to be fools that had rather be taken with Satan's golden poysoned baits, than rest satisfied with such things as lawfully descend unto them. Well may these natures be compared to the vain-glorious Jay in the Fable, that scorned his own native habit, and must be arrayed with the feathers of the Peacock, although not long enjoy them; for his borrowed feathers were all disgracefully pluckt off; The Jay soundly beaten, sent naked away, and his conversation ever after rejected by his former fellows. A just reward for an aspiring and ambitious discontented mind. As though Content could not inhabit in a poor Cottage as well as in a stately Palace; in a plain cloth and freeze

3314

Seneca.

sure as well as in Sartin or Tissen. *Tam bene culmo, quam auro homo regitur.* If we shape our lives according to opinion, we shall never be contented, but if according to that competency which God hath given us, we may quickly rest in the Harbour of Contentation:

Sen. Ep. 15. *Exiguum natura desiderat, opinio immensum.* Our present conditions we must esteem best whatsoever they be, and submit willing obedience thereunto; for God that disposeth of all things, knows that to be the best for us: yet we are not prohibited industriously to look forward, and aim at better things, to arrive at which our souls may lawfully cover: For God hath allotted man a motive mind (which being well qualified) is ever climbing to more perfection. Let us banish then *Aristippus* his doctrine, that would not have us so much as think of what is to come, nor meddle and deal with publick or private affairs: but set idly still, and live in tranquillity and rest. This is like the advice

vice that *Electra* gave to her sick *Plutarch*.  
 Brother *Orestes*, To lie still in his Morals.  
 bed, and not to dread any hurt, but  
 gave him nothing to cure him. This  
 quite vilifieth Providence, one of  
 the principal guards of Man. This  
 is a fit lesson for a Truant, or a  
 dull piece of earth to take out:  
 For an active spirit will alwayes  
 persevere in the rising way, and  
 yet be well content with those ac-  
 cidents that cross his expectation.

*Non est vir fortis & strenuus, qui Sen, Ep. 22.*  
*laborem fugit: verum ibi, crescit*  
*illi animus, ipsa rerum difficultate.*

There is another help that will  
 assuage the rigor of sorrow and  
 lamentation, and breed a content-  
 ed submission in our hearts; that  
 is, a premeditation in the time  
 of prosperity of alteration and  
 change; which is in respect of our  
 selves or others that we dearly  
 love: Of our own dying, or their  
 dying, or of the loss of goods, or  
 any other external disaster what-  
 soever. A man fore-warn'd is  
 fore-armed. This preparation our  
 Saviour used, He fore-telleth his  
 Disciples



Plutarch.  
Morals.

Prudent.  
Hym. 2. 5.

Euseb. lib.  
7. cap. 14.  
Euseb. lib.  
8. cap. 6.

Disciples of his own death, and those things he should suffer, and of the crosses they must endure that follow him, *Mat. 16. Ioh. 16. Agabus* also fore-shewed how the Jews at Jerusalem should bind *Paul*, *Act. 21. 11.* *Carneades* was wont in time of greatest prosperitie to put men in mind of a change: for the thing which happeneth contrary to our hope and expectation, is that which altogether and wholly doth breed sorrow and grief. This prepared premeditation was that which made torments and death seem no wayes strange to *Laurence* the *Archilevite*, and *Vincent* the Martyr, as we may read in the *Peristephanon* of *Prudentius*. This made *Marinus* a famous Souldier in readiness to be beheaded for the testimony of *Christ*. This armed one *Peter*, *Dioctes* the Emperors Page; against scourgings and pouring of Vinegar mixt with Sale into his festered wounds, and after that broiling to death. This made *Anaxagoras*, when he heard the news of his sons death, patiently take that, and



and mildly answer; That as soon as he was born he considered that he must die. *Seneca* affirms the same, *Hæc conditione intravi, ut exitum* Sen. Re-  
rem, and comforts himself further, *med. For-*  
*Nec primus, nec ultimus sum, multi* tit.  
*me antecesserunt, omnes sequuntur.* mod. 11.1

When word was brought to Plato, that one of his special and intimate friends was dead; he tells the messenger; That he was not ignorant that his friend was a man, and a creature, by nature mutable. He that hath given me all these sublimary things, can deprive me of them when he list. This second medicine being now made up, there remains a consideration for the application of the same. *Pride* and *Self-love* being evaporated by *Humility* and *Self-denyal*; contempt in the world in the second place serves to withdraw our affections from any opinionated worthiness in our selves, or from any transitory thing; it rectifies the misprision of the Intellectual faculty, and makes us truly contented with any disaster, loss, or accident that God shall inflict upon us.

The

## Of Divine All-sufficiency,

3. Remedy. The debility of the intellectuall faculty can no way be sooner renewed, or better rectified: than by regulating it self according to the approbation of Gods word. And that for 3 reasons.

1. Reason. First, because it is the most pure and perfect rule for the squaring our lives, as *Psalm* 119. 140. *Prov.* 30. 5. It was indited by the *Holy Ghost*, and as it were a Letter sent from *Heaven* (by the Apostles and Prophets) to mortal men: wherein is manifested the good will and pleasure of *Almighty God*. *Quid est tota Scriptura nisi Epistola omnipotentis Dei ad creaturam suam.*

Gregory.

2 Sam.

23. 2.

2 Pet. 1.

21.

The Spirit of the Lord (saith David) spake by me and his word was in my tongue. Prophecies came not in old time by the will of Man, but holy men of God spake as they were moved by the Holy Ghost. Shall any Atheistical person maliciously call this verity in question? (which is the foundation of our Religion) let him then ponder on these two subsequent Considerations, and his Conscience cannot but be confirmed.

ted. First, how miraculously this  
Edict of God hath been preserved  
in all ages from the conspiracy of  
all wicked men and Satan together  
yea from the strict command of

*Antiochus. Semper tamen instar pal-*  
*mae superiorem evasisse, et in expug-*  
*nabilem perstitisse.* Yet ever still

1 Mac. 1.  
Cal. lib. 1.  
1st. cap. 8.  
f. 12.

like a Palm-tree, it hath risen up  
above, and remained invincible.

Secondly, let him consider, how  
since the first publishing of that,  
the wills of so many ages have  
constantly agreed to obey it.

Nay, some willingly suffer Death  
to bear witness of the truth of  
that : who then will not reverence  
and esteem this above and before  
all humane Directions.

My second Reason is, because 2. Reason.

it is a most efficacious and power-  
ful word, proved by these places  
in Scripture. 1 *Th. 5. 2. 13 Luk.*

*4. 32. Jer. 23, 29.* It is ablest and

fittest to search into the intrinsecal  
corners and closet of our defiled  
and stony hearts, thereby to de-

tect our hidden and beloved cor-  
ruptions : For St. Paul saith, *The*

*Word*

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Heb. 4. 12. *Word of God is a discerner of the thoughts and intents of the heart.* 'Tis a globe hung in the midst of the roome, which will shew thee every dirty corner of thy soule. This was that word which called *Peter* and *John* from Fisher men to be Fishers of men: *Paul* from a cruel Persecuter, to be cruelly persecuted for Gods sake: *Matthew* from a teller of monies, to be a teller of Christs works and miracles.

3. Reason. The third Reason is, because when Gods word hath once approved of our actions we need not care for the malicious censures of men, nor fear needless hesitations proceeding from our own scrupulous minds, nor diabolical insinuating suggestions. But prosecute what we have so well begun (with a magnanimous courage, and confident joy) to the accomplished end; Thus the Prophet *Jeremiah* did, *Jer.* 15. 16. And thus all the rest of the Prophets and Apostles.

It is often seen that a straight  
rule (the hand slipping) hath a  
crooked line drawn by it. An  
approved chorobate (by the neg-  
ligence of the measurer) may  
safely meet land: An excellent  
physical receipt may be spoyled by  
the ignorant mistaking of the A-  
pothecary, and a good case marred  
by a bad pleader. Even so we  
may have a perfect rudder to steere  
by, the word of God to be our  
Pylot, and yet (by misconstruction)  
wander and erre from the direction  
of the celestial globe, for Scrip-  
ture is a river where the Elephant  
may swim and the Lambe wade.

*Ambrose* calleth that a Sea, a  
depth of prophetical Riddles.

*Mare est Scriptura divina habens in* *Amb. Ep.*  
*se sensus profundos, altitudinem pro-* *44. Ad.*  
*phetarum enigmatum.* Also in a *Constant.*

another place, *diversa sunt scriptu-  
rarum fluentia.* Divers streams,  
brooks and shallows are in the  
Scripture, so that some Scripture  
is difficult and hard to enucleare  
some facile and easie. There is  
for every capacity, St. Gregory  
giveth

giveth a reason of that obscurity, that is (in some places. If the understanding of holy Scripture (saith he) were plain to all men, it would come in time to be of no reckoning. *Intelligentia scripturae sacrae, si cunctis esset aperta, vilesceret.* It is requisite therefore to propose a means whereby we may come to the right understanding of Scripture, therein we must exercise three helpes. for the attaining thereunto.

Gregory.  
Hom. 6. in  
Ezech.

I. Prayer.

First, Prayer in the name of Jesus Christ, and why in his name, because the Scripture offereth only him to us, sendeth us to him, and stayeth us in him. Christ (saith Ambrose) is our mouth: by which we speak to the Father, our eye, by which we see the Father, our right hand, by which we offer to the Father, otherwise than by his intercession neither we, nor all the Saints have any thing with God. *Ipsa (inquit Ambrosius) est nostrum est, per quod patri loquimur, oculus noster, per quem patrem videmus, dextra nostra, per quam nos patri*

Ambr. lib.  
Isa. Ani-  
ma.



patri offerimus, quo nisi intercedente, nec nobis, nec sanctis omnibus quicquam cum Deo est, we must crave for his sake (by lifting up many short and fervent ejaculations of our hearts) that God would truly illuminate us with that Spirit which was the inventor and giver of the most sacred word. It is certain that no spirit can better instruct us in the right understanding of the same than that most sacred spirit, which first indited that. But then pray with zeal and attention. *For the effectual fervent prayer of a righteous Man availeth much,* whereas on the contrary, the prayer which man intendeth not, God heareth not. As saith *St Hierome.*

The second help, is, reading of Gods Word with Reverence and Diligence, alwayes comparing one place with another; for Scripture doth best interpret Scripture, by observing the Analogie of Faith. They that are learned, and can spare time, may peruse the best Commentaries. They that are Ignaroes,



narrower, or they that can borrow (from their occasions) no time, may be resolved of their Doubts, by asking of any Orthodox Preacher, who a long time hath been educated at the feet of Gamaliel *servant*. Those giddy brained *Liberaries*, (by some improperly termed *Puritans*) which most presumptuously pretending a School of the Spirit, both themselves do forsake all reading, and also do scorn their simplicity, which still follow the dead and slaying letter, as they call

Cal. lib. 1.  
cap. 9.

*Qui spiritus magisterium fastidiosissime obrepentes & lectionem ipsi omnem respiciunt, & eorum irridunt simplicitatem, qui emittunt & occiduntem (ut ipsi vocant) literam adhuc consecretantur.* These kind of Spirits are sufficiently confuted by

2 Pet. 1.

20.

Esa. 59.

21.

1 Tim. 4.

13.

2 Tim. 3.

16.

Mr. Calvin, some of whose quotations out of the Scripture I have set down in the margin. He that neglecteth the reading of the Word of God, may be compared to him that hath a rare Antidote, but will not take that, or to one that hath a rich Jewel in a cabinet,

2201211

but

but will never wear it; A Fool hath a price in his hand, but no heart to make use of it.

The third helps, Hearing Gods <sup>3.</sup> Hearing Word preached. This is one of the <sup>ing.</sup>

prime Ordinances of God, whereby

the Scriptures are expounded unto

us; for it is said, *Christ opened the*

*Scriptures*, Luk. 24. 32. In another

place, *That he preached unto them*,

Luk. 4. 18. So Philip opened his mouth,

and preached unto the Eunuch, Act.

8. 35. The Wise-man saith, *Where*

*there is no Vision, the People perish*,

Prov. 29. 18. What better *illuvs,*

or resolution, can our dark under-

standings wish for? Who can more

perspicuously unfold the natural

sense of the Scriptures, than the

true Embassadors of God? *Viva*

*voce.* St. Chrysostome confirms this,

saying, He hath revealed his own

Word in due season by preaching,

*Manifestavit temporibus suis Verbum*

*suum in predicatione.* Hearing hath

a gradation of profit annexed unto

it: By hearing comes knowledge;

by knowledge, comes repentance;

by repentance, comes faith; By

faith

Chrysost.  
Tit. Hom. 1.

## 20 Of Divine All-sufficiency,

- Prov. 8. 34. 35. faith comes fruition here and hereafter : therefore saith Solomon, *Blessed is the man that heareth me, watching dayly at my Gates, waiting at the Posts of my Dores : For who so findeth me, findeth life, and shall obtain favour of the Lord.*
- Jam. 1. 19. St. James well knowing this, adviseth every man *To be swift in hearing.* But a profane conceited miscreant, or (as Solomon calls him ) *A fool, that despiseth wisdom,* will say, *I know as much as the Minister can teach me ; nay, I am able to teach him : therefore I will not hear him.*
- Prov. 12. 15. *The way of this fool is right in his own eyes.* St. Paul answereth him excellently, *Let no man deceive himself ; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.* We must be willing to be instructed of our Inferiours ; and in this regard follow the practice of *Naaman,* who submitted himself to the counsel of his maid. There are another sort of men that rush as much upon the *Scylla* of nice curiosities

osities and needless inquisitiveness, the as the other did upon *Charibdis* of Contempt and Carelessness. You shall know these dispositions by their itching ears; for nothing but the height of Eloquence and the veiled places of Scripture handled will please them; quite forgetting, that *Secreta non sunt scrutandi*. I reply unto them as an *Aegyptian* in *Plutarch* did unto a curious fellow, that urged him to tell what he had in his basket; *Quum vides velatam, quid inquiris in rem absconditam*. It was therefore covered because you should not know what was in that. *St. Gregory* hath a saying to this purpose, To search the reason of Gods secret counsel, is no other thing than proudly to vaunt against his counsel. Hath God concealed some places in the Scripture from us; 'tis no shame then for man not to know that which is not in his possibility. What need I care for more knowledge than is necessary to my salvation. He that goes furthest in learning doth but

the neerer approach a Sun that blinds him. *Vexation is the end of all*: I may then boldly say, *Si Christum discis, nihil est, si cetera nescis*. Lest I seem here to wander too far from home, or to fall out beyond the reach and shot of my ground-works. I will look back, to prevent censures, and will exactly examine the truth and force of this third Remedy. Where the Word of God is rightly understood, there is alwayes a sound and sanctified knowledge of God. Where there is a sound knowledge of God, there is alwayes a disclaiming of our own worthiness and self-sufficiency, with the relying on our own merits. This is the best discerner of the Devil's subtilties, and the readiest weapon to batter his suggestions. This is that which maketh us apt for Obedience in all Afflictions, Tryals and Conditions; and lastly, This is that which maketh us the ablest Trumpeters of Gods great glory and honour.

The fourth and last remedy, is 4 Remedy.

*Faith*, the best *Nectarian* receipt that can be given to the sons of men, for the curing of all venomous maladies of their surfeited souls. Especially this pestiferous disease of *self-love* and *opinionated worthiness*, proceeding from an *Imaginary Self-sufficiency*. If Physicians after they have thoroughly purged the body of all corrupt humors, prescribe a *Cordial*, to strengthen the Spirits against new Infections and Annoyances. Why may not a Christian use the same method, and prescribe this rare *Cordial*, *Faith in Christ Jesus*, to corroborate the heart against all distastful crosses and perturbations of this stormy life. The Sea-Homer *O-Calves* that in a herd lay about *dis. 4. pag.* *Proteus*, with their rank, ramish <sup>110.</sup> smell and abominable stench were ready to stifle all approachers. Against this discommodious molestation *Idothea* anointed and perfumed the nostrils of *Menelaus*, that was to have access with *Ambrosia*, & the fragrant sweetness

E 2 whereof



whereof kept off from piercing the brain, and suppress that beastly stink of the Sea-monsters. *This Faith* is the true *Ambrosian-Po-mander* whereby though our senses be besieged with vexations, and offensive objects; Yet in the midst of them all our soul shall rejoyce in her sweet contenting rest, enjoy her true relish and resentment, and alwayes be affliction-proof. But forasmuch as there are sundry sorts of *Faith*, It will be requisite to descend from Generals to Particular Divisions. For distinction of Parts giveth lustre unto discourse, and bouldeth out the truth. There are three sorts or kinds of *Faith*.

*First, An Historical Faith*, In which is knowledge of the Word of God, with assent unto that; and this some call a *Legal Faith*. The Devils have this, *James 2. 19.*

*Secondly, A Temporary Faith*, In which are three things; Knowledge of the Word of God, Assent, Approbation with some joy. This is noted unto us in the Parable



Parable of the seed that fell in the stony ground, *Luk. 8. 7, 13.* *Simon, Magus* had this Faith, *Act. 8. 13.* *Judas* had this faith, yea and a *Miraculous Faith*, *Mat. 7. 22.* This is termed by some a Common or General faith, which the Reprobates may have.

Thirdly, A Justifying or Saving Faith. In which are four things, Knowledge, Assent, Approbation, Application. This is also termed an Evangelical or special Faith, only belonging to the Elect: It is without hypocrisie, and it is that faith which never fails a man, while things hoped for, are seen and possessed: That logical maxime of *Omne majus continet minus*, aptly here is verified. For the third and last kind of Faith contains the two precedent (as concisely is shewed) and goes a degree further. In apprehending and applying Christ Jesus with all his benefits particularly unto its own soul. In which the Historical and Temporary Faith were defective. Mr. Perkin's Definition of saving Faith.

Definition of Faith. Faith is very proper. It is (faith he) *A supernatural gift of God in the mind, apprehending the saving promise, with all the promises that depend on it.* In this Definition I will propose four Considerations, which I will in order speak of, and so transcend to a general discourse of Faith.

I. The first is the Efficient cause of Faith, God. It is the gift of God,

Joh. 6. 44. Christ himself saith so, *No man can come to me, except the Father which hath sent me, draw him. And in the 65. verse of the same Chapter, Except it be given him of my Father.* The Apostle St. Paul Phil. 1. 29. saith, *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* St. Austin cryeth out, *That to believe is the gift of God, and*

Aug. 1. Verb.

Apost. lib. 2.

Plin. Nat.

Hist. lib. 36.

cap. 7.

Strabo. lib.

17.

not of desert; *Credere, donum est Dei, non meriti.* The Coloss or Marble Statue of Memnon in Egypt was contrived by such depth of Magick skill, that the morning Sun-beams as soon as they glanced thereon, and not before

fore (without any thing touching else) made it Harp-like musically to resound. Such is the curious and celestial composition of our souls. That so soon as the Almighty by the Sun-shine of his powerful Word, or by his glancing Inspirations, (and not before) doth illuminate and revive our dead hearts; we presently with an harmonious Confession and Replication, are ready to say with David, *Tby face O Lord will we seek*; or rather with the father of the *Demoniack*, *I believe, Lord* <sup>Mark. 9.</sup> *help my unbelief.* <sup>24.</sup>

The second thing considerable II.  
in the Definition of Faith; is the Scituation or seat of Faith, many differ in their opinions about this. Some say, It is seated in the heart, and they alledge St. Paul's word, *With the heart* <sup>Rom. 10.</sup> *man believeth, or in the heart.* O <sup>9, 10.</sup>  
thers say in the affections. The soundest Divines hold that it is seated in the mind, or Intellectual part: For say they, Faith consists in knowledge and perswa-

sion, and there is no perswasion but in the mind. The *Gracians* call Faith *πίστις* from *πίπτειν*. I am perswaded, as *Rom. 8. 38.* *I am certainly perswaded that neither death, nor life, &c.*

III. The third thing is, the principal and immediate object of Faith, the saving promise, or

*Jo 3. 16.* *The only begotten Son of God.* The object of that brazen Serpent lifted up in the Wilderness (by *Moses*) did typifie unto them Christ, that was to come. But now Christ come and gone, inviteth, yea, freely offereth and listeth up himself, as a healing object to all men in general; *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* These following phrases in Scripture testifie that Christ is the object of our faith.

*Mat 11.*  
*13.*

*The Faith of Jesus Christ, Rom. 3. 22, 26. By the faith of Jesus Christ, Gal. 2. 16. Through the faith of Christ, Phil. 3. 9. Faith in his blood, Rom. 3. 25. Faith in Christ, Act 24. 24. To believe in Christ implieth*

implicth three things. First, To believe that Christ is the Saviour of all that believe in him. Secondly, To believe that he is my Saviour, *Et sic fides justificat*. Thirdly, Because I believe he is my Saviour, therefore I put my affiance in him for my salvation. What object ever was or can be more efficacious and powerful than this of Jesus Christ? not the Popish consecrated Host; not the five Wounds of St. Francis, or of *Maria de la Visitation*, a *Portugal* Nun. Not that small piece of a wodden Cross which *Anna Rodrigues del Crucifixo* did heal so many sundry diseases with. Not the feathers of *Lucian's* Cock, which would make doores flie open: No, not the Spear that *Martianus Capellus* Jupiter holding in his hand, would present unto him all things done in another Country. None of these things are answerable to that which the Scripture speaks of this saving object. For had a Serpent (saith *Moses*) bitten

## Of Divine All-sufficiency,

- any man, if he did behold the  
 Numb. 21. *Serpent of brass*. *he lived*. The  
 9. woman that had been twelve  
 years languishing with an issue  
 of blood, was fully perswaded,  
 Mat. 9. 20. that if she did but touch the  
 21. hem of Christs garment she should  
 be whole, as indeed she was;  
 Mar. 6. 56. As many of those sick persons laid  
 in the streets as did but touch the  
 border of his garment were made  
 whole. The Apostles by his  
 Name have cast out Devils, gi-  
 ven sight to the blind, raised  
 the dead to life, and caused the  
 lame to walk; Peter seeing the  
 men of Israel wonder at the leap-  
 ing and walking of the lame  
 man, that daily was laid at the  
 gate of the Temple called Beautiful,  
 answered them that it was not  
 by their own power or holiness that  
 had made the man strong, but  
 through faith in Christs Name:  
 Nothing is impossible unto faith  
 in his Name, no, not removing of  
 Mountains; Whatsoever you ask the  
 Father in my Name, it shall be grant-  
 ed unto you. This Name Jesus is a  
 Name

Name that we ought highly to reverence: *For among men there* Act. 4. 12. *is given none other Name under Heaven whereby we must be saved.* This Name Jesus (saith Bernard) Is honey in the mouth, harmony Bern. Caa. in the ear, melody in the heart. *Serm. 15.* This Name is above all names; and that for five reasons (saith a modern Divine.) First, For that it was consecrated from everlasting. Secondly, For that it was given of God. Thirdly, For that it was desired of the Patriarchs. Fourthly, For that it was foretold of the Prophets. Fifthly, For that it was accomplished in the time of grace, magnified by the Apostles, honoured by the Martyrs, and so shall be by believers to the worlds end. For there is nothing that distinguisheth us Christians from all the rest of the world, but this Name.

The fourth thing considerable IV. in the Definition of *Faith*, Is the *Form* thereof; and that is the Promises contained in the Word of.



# 102 Of Divine All-sufficiency,

of God, which are of that nature  
*Hom. Ody.* as they may fitly be compared un-  
*lib. 5. ver.* to that exhilarating cordial of  
*221.* *Nepenthes* whereof *Helena* ministred  
 a dose unto sad *Telamachus*: or  
*Hom. Ody.* like unto the herbe *Moly* given by  
*lib. 10. v.* *Mercury* to *Ulysses* which preser-  
*395.* ved him against all vices, and ani-  
 mated him in the progress of ver-  
 tue. These comprise all necessary,  
 profitable, and comfortable bles-  
 sings for this life and the life to  
 come, as these 6 subsequent instan-  
 ces plainly demonstrate unto us,  
 which serve as a pattern to pro-  
 duce many more.

1. That God hath freely loved  
 his Elect, but for Christ Je-  
 sus his sake.

*Ex. 33. 19.* I will have mercy on whom I  
*Rom. 9. 15* will have mercy, and I will have  
 compassion on whom I will have com-  
 passion.

*Isai. 43.* I, even I am he that bloteth  
*25.* out thy transgressions for my own  
 sake.

*Ephes. 1. 6.* God hath made us accepted in his  
 beloved.

Christ

*and Humane Insufficiency. 103*

*Christ is the beloved Son, in Mar. 3. 17.  
whom the love of the Father abideth  
and resteth.*

2. That God will infuse his Spirit into the hearts of his Children, whereby they shall delight in all his holy Ordinances.

*I will put my spirit within you, Ezek. 36.  
and cause you to walk in my Sta- 27.  
tutes, and ye shall keep my Judg-  
ments, and do them.*

*And I will pray the Father, and Jo. 14. 16.  
he shall give you another Comforter, 17.  
that he may abide with you for ever.  
Even the spirit of truth.]*

*Even them will I bring to my Esay. 56. 7.  
holy mountain and make them joy-  
ful in my house of Prayer.*

3. That God will hear their Prayers, deliver them out of Afflictions, and grant them all good things.

*And all things whatsoever ye shall Mar. 21. 22.  
ask in prayer believing, ye shall re-  
ceive.*

*Call upon me in the day of trouble Psal. 30.  
and I will deliver thee. 15.*

*Many*

Psal. 34.  
19.

Many are the Afflictions of the  
righteous: but the Lord delivereth  
him out of them all.

Pl. 34. 10.

They that seek the Lord shall not  
want any good thing.

1 Tim 4. 8.

Godliness is profitable unto all  
things having promise of the life that  
now is, and of that which is to  
come.

4. He will bless those that are  
diligent in their calling, and  
reward their good works.

Psal. 128. 2.

Thou shalt eat the labour of thy  
hands.

Prov. 10. 4.

The hand of the diligent maketh  
rich.

Pl. 112. 9.

He hath dispersed, he hath given  
to the poor: his righteousness endureth  
for ever.

Mat. 10.  
42.

He that shall give a cup of wa-  
ter to one of these little ones, shall not  
lose his reward.

5. We shall be raised unto e-  
ternal life.

Ioh. 5. 28.

Marvel not at this: for the hour  
is coming in the which all that are  
in the graves, shall hear his voice.

29.

And shall come forth, they that  
have done good, unto the resurrecti-

en of life, and they that have done evil, unto the resurrection of damnation.

Knowing that he which rayed up 2 Cor. 4. the Lord Iesus, shall raise up us al- 14. so by Iesus, and shall present us with you.

6. That God will make good all he hath promised.

God keepeth covenant and mercy Deut. 7. 9. with them that love him.

For all the promises of God in 2 Cor. 1. him are yea, and in him. Amen. 20.

Blessed be the Lord that hath gi- 1 King. 8. ven rest unto his people Israel, ac- 56. cording to all that he promised: there hath not fayled one word of all his good promise, which he promised by the hand of Moses his Ser- vant.

Now all these recited promises and many more that we shall finde in the Scripture, if they be not applyed are no waies effectual. For application is one of the degrees of justifying Faith without which we have no interest in the promises.

The

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The first main Degree, is a lively assent to the promise of the Gospel.

The second is, the sound Application thereof to our selves.

The first is begotten ordinarily by the Ministry of the Gospel. The second increased by the frequent Administration of the Sacraments. The first, is the work of the Spirit regenerating us. 1. Jo.

5. 1. The second is the work of the same Spirit adopting and sealing us after we have believed.

Eph. 1. 13. 4. 30. By the first, as being the condition of the promise, we are justified *in foro Cœlesti*, in the Court of Heaven, by the latter, in *foro conscientie nostræ*, in the Court of our own Conscience. By the former we are justified before God; by the latter we are perswaded in our Conscience and in some measure assured of our Justification. We must be indued with the first degree of justifying Faith, before we can or ought to apply the promises to our selves. It is necessary

cessary that both the degrees be annexed in one heart, like twins in one wombe, or like those *Molionides* of whom *Homer* speaks, *Plutarch. Mor. p. 174.* whose bodies seemed to grow together: when they are thus conjoyned, then is the righteousness of *Rom. 1. 17.* God (as *St. Paul* saith.) revealed from Faith to Faith. Then is Faith truly made compleat and enthronized Queen to reign over all other saving graces, whose Associates and Attendants are more acceptable in the sight of God, than the Queen of *Sheba's* presents (of gold and spices) were to King *Solomon*. The celestial gifts that usher her in, are Illumination, Humiliation, Desire, her Concomitants, Hope, Assistance. The Supporter of her traine. Love, her followers are, Zeal, Peace of Conscience, Joy in the Holy ghost, Thankfulness, cheerful obedience, Patience, Prayer. These beautiful Servants, and goodly Virgins, discover what Queen they serve and what Country they are of; by their habit and livery, which

## 108 *Of Divine All-sufficiency.*

which the word of God describeth. They also make it appear, how they value the Kingdome of grace in affirming they cannot subsist without their *Queen Faith*. For faith the bearer of the *Queens* train. How can a man love God as he ought, who is not perswaded of Gods *Love* towards him in Christ? faith the chief follower, If we cannot love God without *Faith*, much less can we love the *zeal of God*: for *zeal* is the fervency of love. How can a man have true *Peace of Conscience*, who is not perswaded that God is reconciled to him? How can a man *Joy in the Holy Ghost*, who is not assured of Gods favour towards him? How can a man be *thankful unto God*, who is not perswaded of Gods love and bounty towards him? How shall we performe cheerful *Obedience*, who are not perswaded that our endeavours are accepted of him? How shall we patiently and comfortably bear *Afflictions*, who are not perswaded they be fatherly chastisements, or  
trials



tryals proceeding from Gods love,  
and tending to their good? How  
shall we pray if we do not believe  
that we shall be heard? or as the  
Apostle speaketh, *How shall they* Rom. 10:  
*call upon him in whom they have not*<sup>14.</sup>  
*believed.* Finally, with what heart  
can men worship God, who are  
not perswaded, that their service  
is accepted of him. Uncomfor-  
table then is the Doctrine which  
the Papists teach; That a man  
cannot know he doth believe:  
Therefore it is rash presumption  
(say they) in any to maintain  
and affirme that he is assured of  
his Salvation. In answer to this  
their Assertion, I would intreat  
them to consider that there are  
two sorts of Christians. *ΑΔΟ-*  
*ΚΙΜΟΙ* Not approved, unsound  
The other *ΔΟΚΙΜΟΙ* Ap-  
proved, sound. The first sort of  
Christians being hypocritical pro-  
fessors have no justifying Faith,  
and so no certain knowledge and  
assurance of their salvation. For  
they cannot know and be assured  
of that which they have not. It  
is

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is apparent that they have no true  
 Rom. 8. 15 faith, because *They have not received  
 the Spirit of adoption, whereby they  
 should cry Abba Father.* Neither  
 ver. 14. *are they led by the spirit of God which  
 bears them witness that they are  
 the Sons of God.* For Christ hath  
 said, that *his spirit is unknown to*  
 Jo. 14. 17. *the world.* The latter sort of Chri-  
 stians, being sincere and constant  
 professors, have a true saving faith;  
 and these according to the mea-  
 sure and growth of their Faith,  
 doe know they believe and so con-  
 sequently are certain of their Sal-  
 vation. Which I will prove by  
 three ensuing Arguments.

1 Argu.

The first Argument is, If every  
 Believer be taught and bound to  
 make a particular confession of his  
 Faith, then every Believer may  
 know that he hath Faith, and so  
 consequently be assured of his Sal-  
 vation. But every Believer is  
 taught and bound to make a parti-  
 cular confession of his Faith. As  
 in our Creed we are enjoined to  
 say, *I believe in God the Father, Sec.*  
 The Eunuch in the Acts of the A-  
 postles

*and His own Infidelity.*

postles said, *I believe that Jesus is* A& 8. 37.  
the Son of God. The Father of Mark. 9.  
the Demoniack, said? *Lord I be-* 34.  
*lieve.* So Martha, *I believe that* Jo. 11. 27.  
thou art the Christ the Son of  
God. Therefore it is manifest  
that every Believer may know  
that he hath Faith, and so con-  
sequently be assured of his Sal-  
vation.

The second Argument is, if 2 Argum.  
God commands us to make our  
calling and election sure (who ne-  
ver exacteth more than he ina-  
bleth us to performe) then we  
may know that we have Faith,  
and so be certain of our Salvati-  
on. But God commands us to  
make our calling and election sure,  
as 2 Pet. 1. 10. 2 Corin. 13. 5.  
*Ergo.*

The word of God makes often 3 Argum.  
mention that the faithful may  
know they believe and be cer-  
tain of eternal happiness, also  
some godly Authors affirme the  
same, as, 2 Tim. 1. 12. Rom. 8.  
38. 39. Jo. 9. 38. 1 Jo. 5. 13. Jo. 11. 13. cap.  
14. 20. St. Austin saith, *sum*  
*quisque*

*quodque omnia All-sufficiency,*

*quisque fidem apud seipsum videt.*

And again, *Menti nostra fides nostra conspicua est.* For it cannot possibly be that the minde should be ignorant of its own actions, when it assenteth it knoweth it self to assent, when it desireth any thing it knoweth that it doth desire that, when it purposeth it knoweth that it doth purpose; much more being holpen by the  
1 Cor. 2. spirit of God, which we have re-  
12. ceived from God, that we might know the things which are freely given to us of God. By the spirit that God hath given us. (saith John.)  
1 Jo. 3. 24. We know that he abideth in us. It is clear and too palpable then, that they which vouch and maintain no knowledge of Faith, nor certainty of Salvation, doe infinitely wrong the Holy Ghost in separating from him the perfect essence of Faith, Full Assurance, *ωλογοποιαν τῆς εἰσόδου*. Which is his peculiar work and office. For Paul teacheth, that we call God our Father, as the Holy Ghost ministreth that word unto us,  
which

which only can bear witness to our Rom. 8.  
Spirit, that we are the Children 16.  
of God.

The Catholick opposers goe  
about further to overthrow and  
undermipe the stedfastness of  
Faith, for say they grant that  
according to our present state of  
righteousness, we may get a cer-  
tain knowledge of the grace of  
God, yet the knowledge of  
perseverance to the end, ab-  
deth in suspence. A godly con-  
fidence of Salvation forsooth is  
left unto us; If we judge by  
morall conjecture, that for a  
present moment we be in fa-  
vour, and what shall become of  
us to morrow we cannot tell.  
The Apostle Paul teacheth farre  
otherwise. *I am surely perswa-  
ded (saith he) that neither death, Rom. 8.  
nor life, nor Angels, nor princi- 38.  
palities, nor powers, nor things  
present, nor things to come, nor  
height, nor depth, nor any other Verl. 39.  
Creature shall be able to separate  
us from the love of God, which  
is*

is in Christ Jesus our Lord. The promises in Scripture run to a contrary sense : as, *Esay* 58. 11. *Psal.* 1. 3. *Jo.* 13. 1. *Rom.* 11. 29. *Phil.* 1. 6. 1 *Pet.* 1. 5. *Jo.* 6. 47. *Rom.* 8. 1. 30. Saint

Ad Artic.  
fal. sibi im-  
posit. Art.  
12.

*Austin* refuteth this false opini-  
on of their saying. *Nec quæ*  
*illuminavit obsecat; nec quæ edi-*  
*ficauit, destruit, nec quæ plan-*  
*tauit, auellit.* Neither doth he  
(speaking of God) blinde what  
he hath enlightened; neither  
doth he destroy what he hath  
builded: nor pluck up what he  
hath planted. The Latin word  
*fides*, for faithfulness is called  
*fides, quia fit quod dictum est.*  
Because that is done or perfor-  
med which is said or promised,  
Now nothing is oftner promised  
than that the faithful shall both  
know they have Faith, and con-  
tinue in the faith unto the end.  
Though this we must alwaies  
remember; That so long as we  
are in this life, clad with the  
corruptions and infirmities of our  
nature

Cic. 1. offi.

nature we shall not wholly be replenished with the forc'd knowledge of faith, and certainty of perseverance therein. But there will be doubtings, unquiet assaults, and fightings between the flesh and the spirit. Sometimes the flesh will be weakest, dejected, and terrified at the view of it's own unworthiness and vanity. By and by again the spirit will revive the flesh, and rejoyce with an assured comfort, calling to minde the goodness, truth, and power of God. *Invicem cedunt, dolor, & voluptas.* Sorrow succeedeth joy, and joy sorrow. Hony, gaul, and gaul hony. A true *parvum in eo.* St. Austin concludes that *Inter delicias semper aliquid* Aug. Com. *sevi nos strangulat.* Sadness is 41. Psal. over night, but gladness in the morning. The Papists under this theme of faith, have shrouded another poysonous and dangerous point, that we must be justified together with works, 201. 161 **F** alledging



alleging therefore, 1 Cor. 13.  
2. 1am. 2. 24. which places are  
by Divines interpreted to be  
meant of justification in the sight  
of man. By this coupling to-  
gether of Faith and works to  
merit happiness, they make  
Christ but half a Saviour. They  
worship *Baal*, and kiss the hand,  
they attribute something to Christ,  
but glory more in their own  
righteousness, which of all other  
is abominable. These two are  
so differing one from the other  
as they may fitly be called con-  
traries, which cannot stand to-  
gether. The Apostle *Paul* de-  
Rom. 10. 3. clareth the same saying, *That*  
*he which will obtain the righteous-*  
*ness of Christ, must forsake his own*  
*righteousness.* And elsewhere,  
Rom. 3. 27. *all glorying is excluded by Faith.*  
So then we see that we have  
but one *Fort* and *Bulwark* to  
fly unto, and that is *Iustifi-*  
*cation* (instrumentally) by *Faith*  
alone, whose munition to de-  
fend it selfe against the *Adver-*  
*sary,*

saies, are the word of God and  
 ancient godly Authors, Paul  
 affirmeth that righteousness is  
 not of faith except it be freely  
 given, to him that worketh not, Rom. 4. 5. }  
 but believeth on him that justify-  
 eth the ungodly; his faith is coun-  
 ted for righteousness. In another  
 place he saith, that the righte- Rom. 3. 21.  
 ousness of God is manifestly shew-  
 ed in the Gospel. If righteousness  
 be manifestly shewed in the Gos-  
 pel, surely therein is contained,  
 not a torme or half righteousness  
 but full and perfect. Therefore  
 the law or works can have noe  
 room therein, he perfectly giveth  
 all things to only Faith, that  
 taketh all things from works,  
 which the Holy Ghost intimateth  
 by Paul in the 3. Rom. 21. 24.  
 25. Gal. 3. 21, 22. Thus it is  
 resolved by the Church of Eng-  
 land. Artic. II. We are accom-  
 ted righteous before God, only for  
 the merits of our Lord and Saviour  
 Jesus Christ, by faith, and not  
 for our own works or deserving.

Thus Hilary, *fides sola justificat*, only faith justifieth. Thus Nazianzen, Faith alone is sufficient. *ἡ πίστις μόνον*, to believe only, by believing are men justified, saith Jerome, St. Ambrose is of this opinion, that whosoever believeth in Christ, is made partaker of Salvation by Faith alone, without works, *hoc est*

*Amb. Rom. am constitutum est a Deo, ut qui credit in Christum, saluus sit, sine opere, sola fide, gratis accipiens remissionem peccatorum.* Some perhaps will here object and say, if faith alone accomplisheth salvation, to what end are we commanded to doe good Deeds. I answer, that the works of a regenerated person are the effects, fruits, and appendants of his faith: And as by daily eating our bodies are nourished and grow, while death remaineth them: So by the daily exercise of pious Actions, our inward spiritual man, and the riches of grace are increased, and

ought so to be untill we be un-  
 cloathed of this onemortal flesh.  
 It is exceeding dangerous for us,  
 to be like unto the *Solifidants*,  
 pretending to have justifying  
 faith, when indeed we have  
 not, thereby rejecting works as  
 superfluous, and breaking forth  
 into unbridled licentiousness.  
 How be it we grant that Faith  
 alone doth justifie, yet, not  
 that faith which is alone, with-  
 out works, doth justifie, *fides*  
*sola, sed non solitaria.* It is a  
 dead faith that hath no works. Jam. 2. 17.  
 Saith St. James we are not mee-  
 ly passive in all works of grace,  
 but active, according to that of  
 St. Austin, *Qui creavit te sine*  
*te, non salvabit te sine te.* He  
 that made thee alone without  
 thy help, will not save thee  
 alone without thy Concurrence.  
 Man therefore being drawn by  
 the mighty power of God out  
 of the stinking puddle of his na-  
 tural corruptions: and made  
 the Darling of Christ, may re-

flored into a more glorious and certain paradise, than that which he first fell from. (saying that he is not perfect in this life) cannot but most cheerfully express his love and thankfulness to God: by yielding obedience unto all his Commandments. Even as *Adam* and *Eve*, with their Children should have done in Paradise, if they had never sinned, not in hope to procure righteousness thereby or merit Heaven for his Saviour hath done already that for him. But to the end he should truly, heartily and freely please his Creator, and not be idle. To the end he should testify (by his works) to the world, the supernatural stock and race he is descended of; having God to be his Father, the Son to be his Redeemer and Elder Brother, the Holy Ghost his Associate and Comforter. And to the end that by his good example others may be won in-

to God, the Church may receive credit thereby, and the Almighty the glory; according to that of St. Matthew, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* By the complete Deemeanor of any one we guess his Parentage. By the curious workmanship of any thing, we judge the Artificer; by the rareness of the fruit, we know the tree: so by external devout deeds and works we deem man to be holy, righteous, and the offspring of the most Highest, which is *Iustus declaratus*; a declaring of man to be just in the sight of man; and in this sense good works are said to justify man. But there is *Iustus factus*, through the grace of Christ; and this only justifieth us in the sight of God, being the causal Act of Justification. This is the main pillar and prop of our faith, which I will glance upon, and



so conclude. It is reported of the Hart, that when he is pierced with a dart he presently runs to the herb *Dittamnium*, and is cured. The Tortoyse when he hath eaten of a Viper, sucketh *Origannum*, and is healed. The Swallow being blind with continual watchings, gets a leaf from the Tree *Celtis*, and is instantly restored to sight againe: So the good Christian when he is chastised, tempted, perplexed and at the point of death, flies to the mercy of God in Christ Jesus, and is thoroughly strengthened. St. *Austin* was wont to say, That all the godly that groan under this burthen of corruptible flesh, have this only refuge, The mercy of God in Christ Jesus; *Omnium piorum (sub hoc onere corruptibilis carnis) refugium, est misericordia Dei in Jesu Christo.* St. *Bernard* seconds him, saying, Where is safe and stedfast rest and assuredness for the weak, but in the wounds



wounds of the Saviour? and so much the surer I dwell therein, as he is mightier to save. *Ubi Ber. Cantic. tanta firmagne requies et securitas Serm. 61. nisi in vulneribus Salvatoris? tanto illic securior habito, quanto potentior est ad salvandum.* Let the potent Tyrants of the earth rage against me, and use me never so cruelly. Let the Devil maliciously lye in waite to hurt me by his subtile insinuations. Let Domestick lusts furiously assault me, yet I will not let goe my hold (saith the believer) but will with *Job trust in God, though he Job. 13. 15. slay me.* The mercy of God shall be my Anchor: Because I know that if I be constant, God at the length will smile upon me, and give me my hearts desire. *Proteus* was feigned to prophesie to none unless he were caught, and would be caught by none, but those that undauntedly held him fast amidst all his terrible transformations:

*Hom. Odys. lib. 4. verse 419.*

motions: And so *Menelaus* by his griping hold forced him to give him comfortable instructions. The like doth Faith. It putteth upon God a kinde of holy force. It keepeth its hold in all extremities and disasters and altogether relies upon him by hope, being assured that God cannot but help and deliver who is so merciful. It is a sweet adumbration and pregnant fiction of *Homer*, where he maketh *Ulysses* at the point now of shipwrack, and ready to be swallowed by the tempestuous waves, to be unexpectedly preserved by the head-gere of the Goddess *Leucothea*, suddainly appearing, but with this Proviso, that he put the headye under his breast, and so swim. Faith is the true *Leucothea* having the denomination from *Divine candor*, with which the soul of a Christian ought to be clothed and in danger supported. For this

*Hom. Odyss.*  
6. v. 396.

also.

also giveth *ὑποστήριξις* (as Homer calls that) an immortal Headtye, from Christ the head of the mystical body, whereby our heads are kept held up in the midst of the stormy billows of all worldly crosses, and whereby we relye wholly on Gods mercy which inableth us to swim to the shore of Heaven out of the Sea of this restless life and turbulent Pi'grimage, shall the Souldier after his difficult and laborious conquests confidently relye upon the bounce of his General? Shall the Schollar after the revolution of many years spent in nocturnal lucubrations firmly build upon his patrons benevolence and the courtesie of Benefactors? And shall not we that are faithfull Christians, after long service done unto God, after so many Combats with the world, the flesh, and the Devil, wholly trust and relye upon his mercy, for our eter-

## Of Divine All-sufficiency,

*Plutarch.*  
pag. 180.

nal reward. Doe we desire to manifest our love to God, who hath loved us so infinitely. Then let us fix our selves upon his mercy. For the nature of love (after long experience) is to trust. Did *Pollux* kill one with his fist, for rounding him in the eare, and whispering a tale against his Brother *Caster*, whereby he might be brought into suspicion of his love: And shall not we express the same love to God, when Satan or any intestine lust, doth flatteringly and closely incite us to distrust the mercy of our mighty Creator. Doe we desire to honour and glorifie God here, who will hereafter so much gloryfie us? Then let us put our confidence in him. For it is one of the best pieces of glory to be trusted to. It is so in the estimation of man. *Ioseph* holds *Potiphar* cannot doe him a greater honour than in trusting him with all. Much more proper is it

*and Humane Insufficiency.*

it to trust our Creator from whom we have all. What is there in all the world that can worke the heart to so comfortable and unconquerable resolution, as our Reposal upon the mercy of God. The Psalmist often affirmeth this. *The Lord is my trust, Whom then can I feare? In the Lord put I my trust, how say ye then to my soul, flee hence as a bird to the hills? They that put their trust in the Lord, are as mount Si-on that cannot be moved.* Lastly doe we desire to shew our thankfulness unto God for his benefits. Then let us cast our selves (by Faith) upon his mercy. For we cannot better testifie our thankfulness unto God, than by yielding Obedience unto his Command. And it is his Command that we should trust in him, and relye upon his mercy. As these ensuing places in Scripture witness. *Zeph. 3. 12.*

*Mar.*

*Ab-juglatory,*

*Matth. 12. 21. Esay. 51. 5.*

*Habak. 2. 4. Psal. 40. 3. & 91. 4.*

But now I will knit up my speech  
and draw to an end: to shew our  
discourse is, as well as our Nature,  
*confused.* Let us from the mount  
of our memory take a prospect of  
the whole subjacent matter past;  
and learn thence both to acknow-  
ledge and to supply our natural  
Nudity. Let the swelling imagi-  
nations of our heart condescend  
to submit the *Fasces* and strike  
sail unto *Omnipotent Providence.*  
For there is as well *Sancta Stultitia*,  
as *docta Ignorantia*. Thus  
the witty *Italians* of a man likely  
to thrive, make this one condition  
to have *poco de matto*, a little of  
the fool. For surely is the up-  
shot the *Columbine* simplicity  
both the blessing from serpentine  
simplicity. Thus a vengeance over-  
took the braving *Timotheus*: who  
giving account to the state of his  
Actions (ever and anon *apiphone-*  
*matically* *entrelaced*) *Et is hoc*  
*nulla pars Fortune erat*: but was  
observed

observed to be unfortunate in all  
his undertakings after. There is a  
memorable passage in *Plato's Apolo-*  
*gia Socratis* both for the pithiness to  
our purpose, and impression from  
dying words, and a swanlike  
note. While every one in *Greece*  
strove for the precedency in wis-  
dome, one *Charephon* consulted  
with *Apollon's Oracle* to be resol-  
ved who was the wisest; the Ora-  
cle answered, *Socrates*, who being  
informed thereof stood in a quan-  
dary; as being conscious of his own  
folliness, and yet not daring to give  
the Oracle the lye, untill a kinde  
of Revelation or supernatural voice  
cleer'd his scruple, saying, O *Socra-*  
*tes*, because thou disclaimest hu-  
mane industry and wisdom reposing  
constant confidence in the wisdom  
and power of God the most and on-  
ly wise: therefore dost thou overtop  
in wisdom the rest that derogate  
from Gods glory and ascribe all to  
their proper science and sapience:  
so that thou knowest what thou  
knowest not; they know not,  
what



*Thy Divine All-sufficiency,*

what they know. Thy ignorance is complete skill. Their knowledge is miserable foolishness. Lastly, let us take heed of an egregious imposture of the heart in this case. There is a kinde of a contumacious yielding, a sword cuts a boord sooner than a cushion, and a cunning confession prevents and lanketh an eager accusation. Let not these Monitories be as words pleasant and glossing; sliding by with a titillation and no penetration. Let them command our assent and touch our marrow. Let never the weakness of our fellow-creatures give our presumption occasion to take the advantage, because we also the stoutest of us, if we look home wards and backwards, do lye alwaies at the mercy of the great Creator, to whose Majestick Throne let our Spirits which are sustained on by the *Right and Wonder*; quick sighted wisdom, and all commanding Power.



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11. *Hodges* directions for  
true writing, in octavo.

Handwritten notes in cursive script, likely a list or index, covering the lower half of the page. The text is dense and difficult to decipher due to the cursive style and fading. It appears to be a list of items, possibly names or titles, arranged in several columns. Some legible fragments include "Hodges", "true writing", "octavo", and various numbers and letters.

Wm. Thomas Smith  
of New York

Friend Libby

1843  
I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the purchase of a copy of the "History of the State of New York" for the use of the Library of the City of New York. I have the pleasure to inform you that a copy of the same has been ordered to be purchased, and will be forwarded to you as soon as it is received. I am, Sir, very respectfully,  
Your obedient servant,  
Wm. Thomas Smith  
City Clerk of New York

*[The page contains approximately 35 lines of handwritten text in a cursive script, likely from the 18th or 19th century. The ink is dark and the paper is aged and slightly discolored. The handwriting is somewhat slanted and compact. Some lines are more legible than others due to fading or ink bleed-through. The text appears to be a list or a series of entries, possibly related to a ledger or a journal. Some words are difficult to decipher due to the cursive style, but some recognizable words like "1000", "100", "10", "1", "2", "3", "4", "5", "6", "7", "8", "9", "10", "11", "12", "13", "14", "15", "16", "17", "18", "19", "20", "21", "22", "23", "24", "25", "26", "27", "28", "29", "30", "31", "32", "33", "34", "35" are visible, suggesting a numerical sequence or a list of items. The text is written in a single column, filling most of the page area.]*



# Of God's Al-sufficiency

*[The page contains dense, handwritten text in a cursive script, which is largely illegible due to fading and bleed-through from the reverse side. The text appears to be organized into several columns or paragraphs, with some lines being more prominent than others. The ink is dark, and the paper shows signs of age and wear.]*

*[The page contains approximately 30 lines of handwritten text, which is extremely faint and largely illegible due to fading and ink bleed-through. The script appears to be a cursive or shorthand style from the 18th or 19th century. Some fragments of words and numbers are visible, such as "1800", "1801", "1802", "1803", "1804", "1805", "1806", "1807", "1808", "1809", "1810", "1811", "1812", "1813", "1814", "1815", "1816", "1817", "1818", "1819", "1820", "1821", "1822", "1823", "1824", "1825", "1826", "1827", "1828", "1829", "1830", "1831", "1832", "1833", "1834", "1835", "1836", "1837", "1838", "1839", "1840", "1841", "1842", "1843", "1844", "1845", "1846", "1847", "1848", "1849", "1850", "1851", "1852", "1853", "1854", "1855", "1856", "1857", "1858", "1859", "1860", "1861", "1862", "1863", "1864", "1865", "1866", "1867", "1868", "1869", "1870", "1871", "1872", "1873", "1874", "1875", "1876", "1877", "1878", "1879", "1880", "1881", "1882", "1883", "1884", "1885", "1886", "1887", "1888", "1889", "1890", "1891", "1892", "1893", "1894", "1895", "1896", "1897", "1898", "1899", "1900", "1901", "1902", "1903", "1904", "1905", "1906", "1907", "1908", "1909", "1910", "1911", "1912", "1913", "1914", "1915", "1916", "1917", "1918", "1919", "1920", "1921", "1922", "1923", "1924", "1925", "1926", "1927", "1928", "1929", "1930", "1931", "1932", "1933", "1934", "1935", "1936", "1937", "1938", "1939", "1940", "1941", "1942", "1943", "1944", "1945", "1946", "1947", "1948", "1949", "1950", "1951", "1952", "1953", "1954", "1955", "1956", "1957", "1958", "1959", "1960", "1961", "1962", "1963", "1964", "1965", "1966", "1967", "1968", "1969", "1970", "1971", "1972", "1973", "1974", "1975", "1976", "1977", "1978", "1979", "1980", "1981", "1982", "1983", "1984", "1985", "1986", "1987", "1988", "1989", "1990", "1991", "1992", "1993", "1994", "1995", "1996", "1997", "1998", "1999", "2000".]*

